

The Messenger

Dr A H Strickler
14 Feby 83

"As the Truth is in Jesus."

VOL. LI.—NO. 18.

PHILADELPHIA, WEDNESDAY, MAY 3, 1882.

WHOLE NO. 2480.

THE MESSENGER.

ISSUED WEEKLY

PUBLICATION BOARD

OF THE

Reformed Church in the United States

REV. P. S. DAVIS, D. D.,
Editor-in-Chief.

OFFICE, 907 ARCH STREET
TERMS.

\$2.20 a year in advance, postage included.
Six copies to one address for one year \$11.00.
No papers discontinued, except at the option
of the publishers, unless orders are sent direct
to the Publication Office, at least two weeks
before the time subscribed for expires, and all
arrearages are paid.

The publishers will not be responsible for
notice given to an agent or postmaster.

When arrearages for more than a year are
due, they are collected through a solicitor.

The date appended to the subscriber's name
on the slip passed on each paper, indicates the
day and year to which he has paid.

Renewals should be made, if possible, be-
fore the date transpires. If two issues are
allowed to be sent after that time, and a no-
tice to discontinue is then received, the sub-
scriber will be charged for the six months
commenced.

Remittances should be made by check,
draft, Post money order, or registered letter.
If sent in any other way, it is at the risk of
the sender.

All checks, drafts, and Post money or-
ders must be made payable to the order of
the "Reformed Church Publication Board,"
and not to the Editor-in-Chief or any other
individual.

Poetry.

THE GOOD SHEPHERD.

Loving Shepherd, kind and true,
Wilt Thou not in pity come
To Thy lamb? As shepherds do,
Bear me in Thy bosom home;
Take me hence from earth's annoy,
To Thy home of endless joy.

See how I have gone astray
In this earthly wilderness;
Come and take me soon away
To Thy flock who dwells in bliss,
And Thy glory, Lord, behold,
Safe within Thy heavenly fold.

For I fain would gaze on Thee,
With the lambs to whom 'tis given,
That they feed from danger free,
In the happy fields of Heaven;
Praising Thee, all terrors o'er,
Never can they wander more.

Here I live in sore distress,
Fearing, watching, hour by hour;
For my foes around me press,
And I know their craft and power.
Lord, Thy lamb can never be
Safe one moment but with Thee.

O Lord Jesus, let me not
Mid the raveling wolves e'er fall,
Help me as a shepherd ought,
That I may escape them all;
Bear me homeward on Thy breast,
To Thy fold of endless rest.

—Angelus, 1624-1677.

Communications.

For the Messenger.

THE LIGHT OF THE RESURRECTION.

The earthly life of our Lord, His min-
istry, sufferings, and death on the cross,
yea, the whole work of redemption, can be
apprehended aright only in the light of
the resurrection—the light of our Lord's
glorification. This light is not that of the
mere natural understanding in reference
to these great subjects,—not merely the
help which the resurrection of Christ brings
to our natural thoughts on the meaning of
His death. The resurrection has at times
been regarded in that way. It has been
called the great miracle of Christianity,
and as such, a sign that Christ was divine,
and the Bible inspired. It is thus taken
as a means to establish the proof of some-
thing beyond itself. But this way of look-
ing at the subject strips it at once of its
supernatural import. It was not a miracle
in the sense of such a sign as the Jews
sought after, but which the Lord assured
them would not be given. Their idea of a
sign was as of something magical, some-
thing that was against all law, that would
excite attention merely for this reason. In
that sense no miracle has any true moral
or spiritual character, and cannot ever
serve to beget faith.

The resurrection was a supernatural
event, in full accordance with the highest
spiritual laws. It was the bursting forth
of the inner glory that was enshrined in
our Lord's person during the days of His

work and suffering while in the flesh. It
was the result of that process of sanctifica-
tion and perfecting that was going forward
in Him from the manger to the cross. It
was the consequence of His triumph over
death and hell, the glorifying of His hu-
manity through the power of the divinity
that dwelt in His person. In one sense
this was a miracle, the grandest of all mi-
racles, but it was wrought through the
power of the highest spiritual laws in the
universe. It was the law of spiritual, hea-
venly, life, triumphing over the law of de-
cay and death that ruled in our fallen hu-
manity which Christ assumed into union
with His divinity in the incarnation.

As such, the resurrection of Christ can
never rightly be used as a means or argu-
ment to establish something beyond itself.
To use it in that way would be like argu-
ing from the rising of the sun that the
night is over and the day is come. That
rising is the day itself, and not a mere
sign of the day. It was common in Eng-
land in the 18th century to argue in that
way from the resurrection. Here was clear-
ly something unnatural, that one who was
dead should come to life according to no
known natural laws. The fact was proved by
evidence brought before the bar of the nat-
ural reason. It could not be denied. What
then followed? What, that Christianity is
true, the Bible inspired, not seeing that in
this way Christianity and the Bible are
something other than Christ, yea, some-
thing greater than He. Such argumenta-
tion only darkens the cause it aims to illu-
minate. If one cannot see the glory of the
rising sun, it would be a bootless task to
attempt to use it as an argument to prove
the reality of the day as something apart
from it. First he must have a vision of
that rising itself, and then he knows that
it is the source of the day, yea, that it is
itself the day.

Our Lord's resurrection was such a rising,
the rising of the supernatural sun of right-
eousness and glory upon a sin-darkened
world. In His resurrection, regarding this
as the first great epoch in His glorification,
the light of the spiritual and heavenly
world shone forth with undimmed splen-
dor. That light has its origin and source
in Him. *He is the light of the world.* It
was not a natural light, and hence could
not be seen with natural eyes. There is
no account of His appearing to unbelievers
after His resurrection. This is sometimes
questioned, at least the point is argued, and
some wonder why if His appearance was
real He could not have been seen by un-
believers as well as by His disciples. The
argument has no meaning one way or the
other from such a standpoint; for if they
had seen Him with the natural eyes, it
would not have been the *risen* Christ whom
they saw at any rate. It would have been
simply an unglorified outward human form.
The disciples even on their way to Em-
maus did not see Him as the risen Lord;
they saw merely a stranger. Not until they
were first prepared for the vision was
He revealed to them in the breaking of
bread, when He vanished from their sight.
Even the disciples were thus slow and dull
to see Him. Doubting Thomas did not
see Him until he heard the overwhelming
appeal from the lips of Christ, and then as
the vision flashed upon him he exclaimed,
"My Lord, and my God."

Whether we say that the disciples saw
Him by having their eyes opened to see
into the spiritual world or not, it is clear
that they saw in Him now what was not
revealed to mere natural sight. And this
may now be taken as a representation of
the manner in which they saw the new
light of the resurrection ever afterwards,
especially after the day of Pentecost. The
glorification of Christ really opened to
them a new spiritual world of heavenly re-
alities. Though they had known Christ in
a natural manner as man, yet now they
knew Him no longer after the flesh. He
was lifted up in the heavens, as St. Paul
expresses it, "far above all principality, and
power, and might, and dominion, and every
named that is named, not only in this
world, but also in that which is to come;
and God put all things under His feet,
and gave Him to be head over all things
to the Church, which is His body, the ful-
ness of Him that filleth all in all."

The light of the resurrection life of the
Lord illumines for us the Word of God.
On the way to Emmaus He expounded to
them in all the Scriptures the things con-
cerning Himself, beginning at Moses and
all the prophets. "And they said one to
another, Did not our hearts burn within us,
while He talked with us by the way, and
while He opened to us the Scriptures?"
This was for them ever afterwards the key-
note to the understanding of the Word of
God. That Word had been to them as a
sealed book. In common with the Jews
universally they had read only the outward
letter. Now upon every page streamed
the new light to reveal the inner spiritual
meaning. The Epistle to the Hebrews is
an example of the new interpretation they
gave to the Old Testament. St. Paul's re-
ference to Sarah and Hagar, as represent-
ing the two covenants, gives us a glimpse
into their manner of interpretation. Much
of their preaching must have consisted in
giving the new interpretation of the Word
of God, for they reasoned mightily in the
Scriptures.

But this light must still shine forth
from the Word of God for all who believe
in the glorification of Christ. That glori-
fication carries with it the revelation of the
spiritual world in and through the natural.
There must be a corresponding glorification
of the written Word, for this is livingly
joined with the incarnate Word. "My
words, they are spirit and they are life."
"The Word of God is sharper than any
two-edged sword, piercing to the dividing
asunder of soul and spirit, even of the joints
and marrow, and is a discernor of the
thoughts and intents of the heart." This is
the inspiration of the Scriptures. The
Holy Spirit takes of the things that are
Christ's and shows them unto us. The new
life is begotten in us by the Word of God,
which is ever-living, through the Holy
Spirit.

When the glorification of Christ is ap-
prehended by faith it sheds a new light
upon all earthly forms of knowledge. The
natural creation can be understood only
from the stand-point of the new creation
in Christ Jesus. The common notion re-
verses this order. Men imagine they can
master the mystery of nature first, and
then rise to the study of the supernatural.
It is supposed that it is easier to comprehend
matter than mind, the physical than the
spiritual world. But the deepest thinkers
of the world have found that in thus at-
tempting to master the problem of nature,
including the sphere of the natural reason,
they become lost in a labyrinth of theories.
Nature rests in the spiritual world for its
constant support. It has not its end in
itself, but beyond itself, and the deeper
thought penetrates into its secrets, the more
we realize a broader land that defies pen-
etration. But when the spiritual world is
revealed in Christ, there is at the same time
an illumination of the meaning and end of
nature. So all earthly forms of knowledge
must be regenerated by the truth that comes
from the fountain of truth. And so we
reach the conclusion that Christ is the
central focus that sheds light throughout the
world of nature as well as the world of spirits,
and heavenly light proceeds from Christ,
not as once He stood in the world in His state
of humiliation, but as He is now glorified
in the heavens. This is the light of the
resurrection, and in this sense we reach the
meaning of that great word, "I AM THE
LIGHT OF THE WORLD." T. G. A.

Selections.

ENGLISH UNIVERSITY LIFE.

The most entirely "nineteenth cen-
tury young man" can hardly fail to be
affected somewhat by the indescribable air
of antiquity and the sacredness of associa-
tion which characterizes Cambridge and
Oxford. These are both cities of colleges.
There are twenty-one in Oxford; seventeen
in Cambridge. Some of the college build-
ings date from the eleventh century; the
verger shows you a stained-glass window
that dates from the sixteenth century;
your guide-book assures you that Oxford
was a seat of learning in the time of Alfred
the Great. You remember that these
much-begrimed buildings were the intel-

lectual birth-places of almost all the great
men of English literature, the men who
have led the thought and shaped the doc-
trines of England, and therefore of Amer-
ica. Who can fail to look with some in-
terest on the college of Cromwell, and the
room of Erasmus, and the pulpit of Lati-
mer, and the library where Tennyson and
Byron and Milton studied, and the great
Hall whose walls resounded with the echoes
of their dinner talk and laughter? Not
even a hopeless modern.

The English college is always a hand-
some architectural pile, built always with
an eye to an imposing effect. The combi-
nation of rope-walk and candle-factory,
which seem to have served as the architec-
tural ideal in the construction of the aver-
age American dormitory, has never been
known in England, at least not in Oxford
and Cambridge. The college buildings are
almost universally built of stone; enough
of them were founded in the old monastic
days, and for semi-monastic purposes, to
give character to the rest; and the more
modern have followed the type. The soot
of an English city, with its volumes of
black smoke from its soft coal fires, soon
makes the newest building dingy; so that
the general aspect of antiquity is not broken
in upon by any architectural anachronisms.
The only new looking building I recall
at Oxford is Keble College; the only new
one at Cambridge is Newnham Hall. Even
the Oxford Museum, though built, I
believe, in 1860, might claim to be a cen-
tury old, and the average visitor would be
unable to detect the deception.

The college is always built around an
open court-yard known as the Quadrangle,
but called, in college dialect, the "Quad."
Sometimes a large college will have two or
three of these Quads opening into each
other by means of gateways under the
building. I do not think there is a college
proper, in either Cambridge or Oxford, not
built upon this general plan. The entrance
to the Quad is through a great and gener-
ally handsome gateway, passing through
and under the building; the entrances to
the halls and rooms are always from this
Quad—never from outside. This ar-
rangement is disciplinary as well as archi-
tectural. No student can get to his room
except from the Quad, and to the Quad
except through the great gateway. At ten
o'clock at night the gate is closed. If a stu-
dent enters after that hour he has to ring the
porter up, and the porter makes a record
of the fact. If this happens too often, or if
the student comes in too late, or if he comes
in with an unsteady gait and a too limber
tongue, the fact is reported to headquarters,
and the young man is invited to the Head-
Master's room to make explanations. If
he is an "out"—that is, if he lives not in
college but in lodgings—his landlady is re-
quired, under penalty of a heavy fine, to
perform the porter's service of espionage,
and report the tardy comings-home to the
college authorities.

Each student has two rooms: a study
and bed-room. Rooming together ap-
pears to be quite unknown. When I men-
tioned to an undergraduate that collegians
in America often share their rooms from
preference, he raised his eyes deprecatingly,
and asked, How can they study? The
solitary study-room is the rule everywhere;
at Eton, Rugby, Newnham, Girton, Ox-
ford, Cambridge, the student, whether boy
or girl, has his or her own room; large or
small, a parlor or a cell, but always and
exclusively his own. Some of the "Fel-
lows," that is, graduates with honors, who
have as a consequence a right to remain at
the college, and are in receipt of an annual
income there, have fine suites of rooms.
One friend showed me through his apart-
ments, which included a dining-room,
drawing-room, library, bed-room and dress-
ing-room; albeit I judge his quarters were
exceptionally fine. But I saw no study
less than sixteen or eighteen feet square; I
should think most of those I saw would be
not less than twenty or twenty-five feet by
sixteen. This is the student's home for six
months in the year, and for three and a
half years. Here he sleeps, reads, studies
and eats. He furnishes the room as his
means and taste may dictate, but it is
taken care of for him by the college. For
every five or six rooms there is one servant,
who takes care of the halls, tends the rooms,
and serves the breakfasts and lunches. For
these the college furnishes a ration of

bread and butter; the rest the student buys
for himself. I have a recollection of a
most enjoyable breakfast with a Fellow of
Trinity Hall, Cambridge. At half-past
eight I knocked at his door, and getting no
answer, pushed it open and went in. Books
lay piled up on small tables and in arm-
chairs, and on the floor. The book-cases
were full and spilling over. A cheerful
fire was burning in the grate; a pot of hot
water was simmering and singing on the
coals; a covered dish or two were placed
before the fire to keep warm; the table,
which the night before I had seen covered
with books and papers, was now set for
two, with the characteristic feature of al-
most every breakfast I ate in England—the
generous loaf of bread upon a wooden
plate, with the knife provided that the
guest might cut as he desired. Presently
my host entered; dished the breakfast;
made his tea upon the table; carved his
broiled chicken, which his steward had left
before the fire for him; and we ate as cozy
and comfortable a breakfast as it was ever
my lot to sit down to.

The collegians all dine in a common
hall; or, to speak more accurately, in a
very uncommon hall. Dinner is an impor-
tant event in English daily life; and the
dining-room an important room. In the
college it ranks architecturally next to the
chapel; no! I do not think I will even ex-
cept the library. Imagine a great hall in
architectural design, with its stained-
glass windows, its massive oak roof, its
marble floor, its wainscoting black with
age, and its rare old carving not unlike a
church; imagine along its unwindings
side a rare collection of antique portraits
of famous alumni; imagine two huge fire-
places, either of them almost as big as a
small room and quite as big as a large
closet, with a basket grate of soft coal cast-
ing a cheerful radiance and a very moder-
ate amount of heat out into the room; im-
agine long oaken tables extending three
quarters the length of this long room; im-
agine a raised platform at its further end,
with a double row of tables running across
at right angles with the other tables, and
you have a picture, poorly etched, of the
great dining hall of Christ Church College,
Oxford, or Trinity College, Cambridge. I
dined as the guest of Dr. Westcott at the
latter hall. The students in their black
robes were all standing as we entered; we
passed down the hall to our seats on the
raised platform; two of the Fellows took
what looked like a bill of fare, and stand-
ing side by side looked over it together and
intoned, responsively, a Latin grace. I
hope the students understood the grace
better than I did; but they did not look
to me remarkably devout during the cere-
mony. The dinner was a four or five
course affair: soup, fish, two kinds of meat,
pastry, wine for the raised platform, beer
for the undergraduates. There were plenty
of butlers in dress coats to serve it. It was,
in a word, quite a "swell affair," and oc-
cupied a full three-quarters of an hour.
Prayers followed in the chapel almost im-
mediately, and we did not go to dessert;
but the day before, when I dined at Trinity
Hall, the Fellows and their guests retired
to the "combination room," where we
found a crescent-shaped table before the
fire, spread with nuts, oranges, figs and
raisins, and where we cracked our nuts,
and ate our dessert, and chatted, and sipped
claret and sherry, or waited till the coffee
came and sipped that, according to indi-
vidual inclination, and told stories, and
had the perfection of a social half hour by
way of digester of a very good dinner. It
should, perhaps, be added, that dinner is
"compulsory." A record is kept of atten-
dance; and if a student is habitually or
even frequently absent, it is accounted a
bad sign, and he is called on to explain.
Compulsory attendance at chapel appears
to be going into disuse; the proportion of
"cuts" allowed is large; and in many of
the colleges a simple roll-call is taking the
place of compulsory worship. The service
is always an abbreviated form of the Morn-
ing and Evening Prayers of the Episcopal
Liturgy. I judge that English students are
not more devotional than their American
contemporaries. I dropped into the chapel
of Christ Church College, which is the
Cathedral of Oxford. There were twenty-
three white-robed ecclesiastics and choir
boys to conduct the services, with two
black-robed vergers as servitors; and there
was a total congregation of seventeen men
and women, and three small boys. The
music was exquisite; the organ-playing
fine; and one boy had a voice like an
angel's—that is, like what I imagine an
angel's might be. But, save one lady in
black, who looked as though some great
sorrow had brought her to the Cathedral
service for comfort, and one weak-eyed and
low-roofed young man, who bowed very
reverently at nothing whatever on the dis-
tant altar when he came in, and when he
went out again. I saw no sign whatever of
reverence in the somewhat small knot of
supposed worshippers, furnished by this city
of 34,000 inhabitants, and university of
2,500 students.—Dr. Abbott in *Christian*
Union.

Family Reading.

WORKING SILENTLY.

BY REV. GEORGE STEWART, GLASGOW.

Silently, silently comes the light,
Edging the clouds with gold;
Clearing the pages of nature's book
Over which darkness rolled;
Making no boast of the work it does,
Chasing the mist away;
Opening millions of eyes to read—
Turning the night to day.

Silently, silently weaves the cold
Beautiful flakes of snow,
Noiselessly throwing its perfect robe
Over the seed below;
Making no boast of the work it does,
Guarding from frosty blast
Costliest seed for the harvest-days
Husbandmen freely cast.

Silently, silently falls the dew,
Bathing the evening flowers;
Making no boast of the work it does
During the silent hours;
Beautiful pearls with their rainbow hues
Shine in the rising sun,
Quietly telling of kindly deeds
Even in darkness done.

Silently, silently flows the stream,
Onward through wood and glen;
Bearing its boon of life and joy
Down to the homes of men;
Symbol of quiet and useful life,
Noiseless its waters glide;
Over it gratefully spread the trees,
Branches on either side.

Silently, silently breathe the flowers
Fragrance through morning air,
Speaking to men of the Father's love,
Proving His tender care;
Modestly asking us, "Where's your faith,
Since He has said to you,
'He who can care for the lilies fair
Cares for His children too?'"

Silently, silently angels come,
Tending us through the day;
Noiseless watching around the couch
Where we have knelt to pray;
Sent by the Lord of the Seraphim,
Down from the golden street,
Moving unobserved through our sinful world,
Swiftly with noiseless feet.

Silently, silently let us work,
E'en if we be unseen;
Glad if the joy of the house shall prove
Faithful our work has been.
Pleased is the Lord when His greatest
works
Noiselessly do His will;
Quietly working, a lowly child
Pleases Him better still.

THE FOLLY, DANGER AND SIN OF
FRIGHTENING PEOPLE.

An old man said these words to me to-day: "When I was in college, one night I was sitting up quite late in my room: the great building was silent; and it seemed to me as I sat reading that nobody else was awake. I heard steps in the hall, and presently a knock at my door. Instead of saying 'Come in,' I went to the door and opened it. Before me stood a man with a frightful mask over his face. The sight was so sudden and fearful that I fell to the floor with a shriek of terror that must have gone through the halls. The man who had thoughtlessly, foolishly and wickedly put this joke upon me fled. If he had stopped to see if I were injured, he would probably have frightened me out of my senses. After lying some time I recovered my strength, but I have never yet recovered from the impressions of that moment, though the thing happened more than half a century ago. I never go into the dark without seeing the mask, and rarely open a door in the night without thinking of a terrible object on the other side of it."

Only a few months ago, some young men determined to put to the test the courage of a companion who had boasted of not believing in ghosts. He kept a loaded revolver lying near his bed, and in the evening they managed to get it and draw the balls. After he had gone to bed, one of them dressed like a ghost entered his room. The young man fired at him, and again and again till he had emptied all the chambers of the pistol, and finding that none of the shots took effect, he was overwhelmed with horror, and went stark mad.

Only last week one of the young women employed as a weaver in a cotton mill took a small snake with her, and after frightening several of her companions threw the reptile upon a girl named Welsh. The latter was so affrighted that she fell down in convulsions, and up to the next day had not regained consciousness.

I could multiply these examples to any extent. Not a week passes without the record of similar instances in the newspapers. Many persons will remember impressions made upon their minds in childhood by frightful objects, sometimes accidentally seen, and at others put before them in mischief, just for fun. There is a great difference in the nervous temperament of individuals, and some are far more easily disturbed than others. Many children are very sensitive to sights and sounds. They may have strength enough to conceal their emotions when others are present, and they are perhaps ashamed to appear scared when others are only amused, but they carry their impressions into their beds, sleep is driven away from their pillows, or when it comes, bad dreams come also, and the little sufferer tosses all night in constant fear

of what it has seen. The child shuts its eyes, but the image is there, and is as visible and terrible in the dark and to its closed eyes as if the sun were shining. And more so, because with the return of light, more than half of the horror dies out. In my childhood a nurse shut me up in a dark closet by way of punishment. I remember keeping close to the door, in awful horror of what might be in the back part of it, every moment trembling lest I should be seized by some fearful being dwelling in the blackness of darkness. There is no one thing which parents should more carefully guard against when they trust their children to the care of a nurse, than this sin of frightening them. The shock given by one fright, when the system is delicate, frail, and exquisitely sensitive, may be fatal in early life, or may make life if spared a long misery.

Yet this cruelty is inflicted on children and young people, not by nurses only, but by parents and teachers, without a moment's thought of the dreadful consequences sure to result. Perhaps it is well that we do not understand the exceeding delicacy of the human frame, and especially those parts of it which form the inexplicable connection of mind with matter, the body and the soul. The fact of such connection we know. The nature and manner of it are unknowable. Why sorrow should come in drops of water from the eye, or joy cover the face with smiles, who can say? The sense of fear, even when not sudden, is often followed by great physical sufferings. I have seen convicts brought out to be flogged, and the apprehension of the anguish was attended with complete prostration. Reason does not help to resist the effect of fright. There is no time for argument. The shock comes like a stroke of lightning. The blood seems to rush back on the heart, or, with increased violence, it presses on the brain. The normal revolution of the wheel of the cistern is disturbed. I do not know where the throne of reason is, but I know that it is deserted, and its empire made desolate by sudden fright. Among the ancient Greeks the utmost care was taken with children that they should not be excited. They were guarded against noise, and stirring scenes, that in infancy their delicate brain-work might not be subjected to any disturbance. This was part of a great system of physical and mental training. It was philosophical. We pursue no such plan in our day, but reverse it. Children are stimulated, roused, excited in their cradles, and all along the early days of childhood, at the very time when they ought to be kept quiet, and suffered to grow. The nervous excitability of the men and women of our day is largely due to the incessant stimulus of the mind in childhood. And the matter is getting worse and worse with each generation. Children at parties, children at balls, children out of bed and away from home at midnight, must become, if they live, restless, fidgety, nervous, and unhealthy men and women. They cannot have a sound mind in a sound body. Peace, rest, equilibrium, are essential to the perfect regulation of the mysterious machinery that runs the human body with a soul attached.

This is getting away from the point, but it is all in the same line. The most dangerous excitement is that which is produced by sudden fright. Who can tell why it sometimes turns the black hair of a strong man white in a single hour? It does, and there are men in every community who will carry these white hairs to their grave as witnesses of the power of fear. It may be imagination that does it, as when a man caught hold of the edge of a pit into which he had fallen in the dark, and hung there all night; when rescued in the morning it was found that he was only two inches from the bottom, but his hair was white as snow. You may not blanch the locks of others by frightening them, but you run the risk of doing them far greater harm than that. If the mischief were confined to the hair, it were not worth speaking of. But it is the brain that suffers. And the evil wrought there is often far worse than death itself.

There is nothing to be afraid of in this world but sin. Fear to do evil. It is well to be afraid of being mistaken, of being in the wrong. But fear God, and you will have nothing else to fear. All the religion of the gospel tends to give a sense of security to the soul that is at peace with God in Jesus Christ. "Be sure you are right," and then go forward fearlessly.

It is quite likely that you may undervalue this homily, and say that I am making much ado about a small matter. It is a mighty matter; not much thought of; rarely written about; always laughed at; but intimately related to reason, health, usefulness and happiness. Practical jokes are never worthy of sensible persons; they are always foolish, and when they are made to play upon the fears of the victim, they are dangerous and wicked.—*Ireneus in N. Y. Observer.*

WHAT JET IS.

Jet, the well-known substance used by ladies as a black ornament for personal decoration, is a mineral, and is nothing more nor less than a species of pitch coal, found in detached masses, grained like wood, splitting horizontally, light and moderately hard. It is often confounded with cannel coal, which is much harder than jet, has no grain, and splits in all directions. Jet is not easily fused, and requires a moderately strong heat, burning with a fine, greenish-white flame. The value of jet consists in its susceptibility to take a fine polish.—*Es.*

ANECDOTE OF WEBSTER.

An admirable illustration of the tact and delicacy which must be used to successfully deal with boys, is given in the following anecdote published in *The Advocate*.

When Daniel Webster's father found that his son was not robust enough to make a successful farmer, he sent him to Exeter to prepare for college, and found a home for him among a number of other students, in the family of "old Squire Clifford," as we of a younger generation have always heard him called.

Daniel had up to this time led only the secular life of a country farmer's boy, and though the New Hampshire farmers have sent out many heroes as firm and true as the granite rocks in the pasture, there can not be among the hard and homely work which such a life implies, the little finenesses of manner which good society demands.

Daniel was one of these diamonds of the first water, but was still in the rough, and needed some cutting and polishing to fit him to shine in the great world in which he was to figure so conspicuously.

None saw this more clearly than the sensible old Squire. The boy had one habit at table of which the Squire saw it would be a kindness to cure him. When not using his knife and fork he was accustomed to hold them upright in his fists, on either side of his plate.

Daniel was a bashful boy of very delicate feelings, and the Squire feared to wound him by speaking to him directly on the subject. So he called aside one of the other students with whom he had been longer acquainted, and told him his dilemma.

"Now," said he, "I want you this noon at the table to hold up your knife and fork as Daniel does. I will speak to you about it, and we shall see if the boy does not take a hint for himself."

The young man consented to be the scapegoat for his fellow-student, and several times during the meal planted his fists on the table with his knife and fork as straight as if he had received orders to present arms.

The Squire drew his attention to his position, courteously begged his pardon for speaking of the matter, and added a few kind words on the importance of young men correcting such little habits before going out into the world.

The student thanked him for his interest and advice, and promised reform, and Daniel's knife and fork were never from that day seen elevated at table.

When, after a vacation, Daniel's father brought the lad for a second term to Exeter, he put in his saddlebags a good fat turkey from the Franklin farm, which he gave to the Squire as an expression of his gratitude for Daniel's improved manners.

NATURE'S DOXOLOGY.

"Praise God from whom all blessings flow." From wood and hill, from field and bush, from dancing stream the song breaks forth, until we are fain to join the chorus which we did not begin. O ungrateful hearts! Ay, bless G. d. for life, all life. Bless Him for the sense of growing things, the country sights and sounds which appeal to eye, ear, and heart, at this joyous season of the year. For Spring is here; really here at last! Many a sunshiny day has come which we thought was the hem of her garments, but it proved to be only the veil fluttering over her face, and was succeeded by cloudy skies and boisterous winds. Now the veil has been blown away by the soft southwestern breeze, and the lovely maiden is bending o'er us. The golden sunshine is hiding in her tresses, the blue of the skies is in her eyes. On her head a wreath of the sweetest of all her flower children, the arbutus, with its clusters of delicate, waxen blossoms, and hardy, green leaves; here and there are interwoven a few frail anemones and blue-eyed innocents. But a few weeks more and a crowd of their wee toddling brothers and sisters will be laughing and dancing all around us. See, the pussy-willows also have burst their brown coverings, in which they were as snugly wrapped as Indian papposes, and are nodding their feathery plumes triumphantly. Blue-birds are keeping up a melodious twitter as they attend to their Spring house-cleaning, or pick out the site for a new home. Robins are carolling noisily to Miss Jennie Wren their sentiments concerning her, in a bird patois she fully understands. Squirrels are chattering incessantly as they scamper from tree to tree. Over my head the other day a long line of swallows winged their graceful, curving flight, wheeling, dipping, darting hither and thither, yet ever pressing on to what was to me an unseen goal, but the eye of the Infinite One marked their start, their flight, and saw their destination. I even thought yesterday I heard the note of a thrush, or wood robin; I may have been mistaken; I searched long and earnestly, but could not find the hidden songster. Nor must we forget the crows who have been cawing lustily for weeks, as if they were saying "See, see, here is where will grow our feast. From these bare, brown fields we will gather rich crow dainties, and laugh and grow fat."

Where the southern pastures lie, against the fences, in the crevices of mossy old stone walls, the grasses and mosses are showing delicate green flushes, soon to change into a deep emerald hue of the peculiar freshness only to be found in Spring coloring. The very barn-yard fowls feel the new impetus, and cocks crow more lustily, hens cackle more diligently; or, so we think. And for ourselves, is there not in the most tired body, the most care-bur-

dened heart, something which wakes up and answers, though it be but feebly, to all this fulness of life in these other parts of God's creation? Is it the sweet freshness of the air, the clear blue of the sky, the gentle warmth with which nature now greets us, after four long months frowning at, or freezing us? Or is it the freedom of open doors and windows, the pleasant influences of a walk in which our finger-ends did not tingle, and our nose was not nipped by icy blasts? What is it that makes us feel so bright, light-hearted, and happy; sends us whistling and singing to our work, runs a merry little joke, a twinkling eye or a pleasant smile into our odds and ends of conversation? Ah, no matter what it is, or where or how it was born, so only it be there—a subtle, purifying, life-ennobling influence.

There is a pungent smell of bark and of moistened earth; an aromatic flavor in the air as we wander along the banks of the little brook. All the green things are growing; shall we not grow also?

The sap in the heart of the tree has been quickened and stirred into new, fresh life. It runs slowly now, but with increasing vigor and warmth; with the glowing fervor of a Summer sun, its pulses will beat faster, and then will come leaves, flowers, and ripe, glorious fruit. Long months it lay imprisoned, inactive, but now it also is taking a part in the great anthem all creation is singing to its Maker. Shall we do less?

Hark! a voice from the throbbing earth, and from the starry, midnight sky, and this is what it says: "Let everything that hath breath praise the Lord!"

"For, lo, the Winter is past, the rain is over and gone;
The flowers appear on the earth,
The time of the singing of birds is come,
And the voice of the turtle-dove is heard in our land."

Upward may the answer rise from myriads of thankful hearts:

"I will sing unto the Lord as long as I live,
I will sing praises unto my God while I have my being."

"All Thy works praise Thee, O Lord,
and Thy saints give thanks unto Thee!"—*Selected.*

MY HEART AND I.

BY V. MERIDETH BELL.

I've been looking in my heart to-day,
Opening the rusty doors,
Letting the beautiful sunshine in,
Airing the mouldering floors.
And with bold step I've entered
This place so filled with sin,
Amid the collection of heaped-up years,
Which the tide of the world hath washed in.
I've put it off from time to time,
Thinking the task would be light,
Soon I would garnish, and sweep, and clean,
And my heart would be glad and bright.
"I won't wait for affliction's blows to fall,"
To myself I would often say;
But I'll work right now, 'midst the dust and mould,
In the glorious light of To-day.

Ah, who has the courage to look therein;
Who has the strength to sweep,
From the flooded floor of his heart to-day,
The collections of sins so deep.
Better to sweep, each day as they pass,
The floor of our hearts right clean;
Better to live in the sunshine bright,
Of a true "To-day," I ween.

—Exchange.

HOME AND HOUSE.

The inner instinct, or thought of the home, fashions the house. Its apartments grow upon this stalk. From the kitchen where the animal is fed, the nursery where the training is ordered, the chamber where the recuperative forces are stored, the sitting-room where the social life is nourished, to the reception room or parlor, where society is met and mastered—all these grow about the deeper idea of home. It is this subtle and powerful spirit that invariably locates the house where the heart is. The settler's cabin and the peasant's hut, clothed with this inspiration from the heart, become centers of comfort and contentment that time is unable to drive from the mind. Life rises out of this to its highest values. Thus the home becomes the measure of a nation's stability. When a man has a home he becomes interested in the peace of the community. He has given hostages against mobs. It is important for him that the pavement stones should not go flying through the air. Both heads and windows acquire a sacredness from those in which he is interested. A man without a home has little motive for standing against public perils. If a land does not furnish a man so much as a home, he can drift away when it becomes dangerous to remain anchored. Fill any land with good homes, and it must be a good place in which to live.

It is one peculiarity of the Anglo-Saxon people that they abound in homes. The walls about the heart shut out all the world, and shut in a kingdom. This is the fort; keep it clean and free, and religion will thrive, and liberty will dwell in the land forever. The order of life is home-keeping. House-keeping separates the family unit from the fragments of families, and gives it a chance for religious and individual life. To live in a trunk, with the feeling that some one else owns the key, and may lock you out by day or night, dwarfs the best part of a man's faculties. The little girl who said to her Sunday-school teacher, "We have not got any

Bible, we board," told a secret much deeper than she knew.—*Anon.*

AN ANECDOTE OF LONGFELLOW.

After breakfast he told me that he had recently written a poem which smiled to him, but which his habitual counselors and companions—who I presume were Charles Sumner, C. C. Felton, and George S. Hilliard—had frowned upon as beneath the plane of his previous lyrical performances. He then proceeded to read the "Skeleton in Armor," which so stirred my blood that I took the manuscript from his hands and read it to him, with more dramatic force than his modesty had permitted him to display. This may have been presumptuous on my part, but I remember, when I came to the *crescendo*:

"As with his wings aslant,
Sails the fierce cormorant,
Seeking some rocky haunt
With his prey laden;
So toward the open main,
Beating to sea again
Through the wild hurricane,
Bore I the maiden,"

he sprang to his feet and embraced me. The doubting Thomases were at a discount that morning. This poem revealed to me his methods of work. After the emotions of mutual satisfaction had subsided, he told me that he had carried the scheme in his head ever since the previous summer, when, after having visited, with a cavalcade of my brothers and sisters—among whom was the present Mrs. Julia Ward Howe—the skeleton in armor, dug up at Taunton, and then visible in a museum at Fall River—since burned to the ground—he challenged my sister, in their home gallop over the Newport beaches, to make a poem out of the rusty hauberk and grim bones they had been inspecting. "That," said he, "was nearly a year ago, and the poem only flashed upon me last week."—*Sam Ward, in N. A. Review.*

Selections.

There will never be a second Saviour to atone for the guilt of rejecting the first.—*Dr. Wardlaw.*

Let the ground of all religious action be obedience; examine not why it is commanded, but observe it because it is commanded. True obedience neither procrastinates nor questions.

'Tis weary watching wave by wave,
And yet the tide heaven onward,
We climb like corals, grave by grave,
But pave a path that's sunward.
We're beaten back in many a fray,
But newer strength we borrow,
And where the vanguard camps to-day
The rear shall rest to-morrow.

We walk here, as it were, in the crypts of life; at times from the great cathedral above us we can hear the organ and the chanting choir, we see the light stream through the open door, when some friend goes out before us,—and shall we fear to mount the narrow staircase of the grave that leads us out of this uncertain twilight into eternal life?—*Longfellow.*

As for the comfort we lose through unbelief, that is simply beyond our power of calculation. Who has not made himself miserable in thinking of the things that the future hides? The burdens of to-morrow crush many a sensitive soul, although the Master's words stand firm, that "the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Strangely enough, the habit of fretting, like other morbid habits, after a while begets a certain appetite for fretting, and we take comfort in repining and find pleasure in woe. None the less do we suffer spiritual loss by this custom, and constantly, in our home and personal experience, furnish illustrations of the sin of unbelief.—*Selected.*

Useful Hints and Recipes.

COLD MEAT DISH.—Take any sort of meat (cold) and suet, mixed; chop very fine, add salt, onions, minced ham, or tongue, a slice of bread soaked in milk, two well-beaten eggs, one ounce of butter, stew all together gently for fifteen minutes; turn it into a mould, and bake till brown. Turn out on a hot dish, and cover with the gravy strained off when moulded.

MACARONI SOUP.—Six pounds of beef put into four quarts of water with one large onion, one carrot, one turnip and a head of celery, and boiled three or four hours slowly. Next day take off the grease and pour into the soup kettle, season to taste with salt and add a pint of macaroni, broken into small pieces, and two tablespoonsful of tomato catsup. Half to three quarters of an hour will be long enough to boil the second day.

A HEALTHFUL APPETIZER.—How often we hear women who do their own cooking say that by the time they have prepared a meal, and it is ready for the table, they are too tired to eat. One way to mitigate this evil is to take, about half an hour before dinner, a raw egg, beat it until light, put in a little sugar and milk, flavor it, and "drink it down"; it will remove the faint, tired out feeling, and will not spoil your appetite for dinner.

EATING AN ORANGE.—A reader troubling himself about the best way to eat an orange, hit upon the following: With a sharp knife cut a sort of *torrid zone* about an inch and a half wide, around the orange, halve it with a quick, firm stroke so as to save all the juice, remove the seeds with the point of the knife, and then—"go for" the pulp in the only possible way! It is quite as elegant as eating sweet-corn from the cob, and just as satisfactory. The severed segments yield up the juicy pulp with ease, and all the tough part is left adhering to the skin. It is not, we candidly confess, a strictly picturesque method, but in the final result quite too utterly delicious.

Miscellaneous.

VIA SOLITARIA.

An Unpublished Poem.

(Written after the sad death of his wife, by burning, in 1861.)

BY HENRY W. LONGFELLOW.

Alone I walk the peopled city,
Where each seems happy with his own;
Oh! friends, I ask not for your pity—
I walk alone.

No more for me you lake rejoices,
Though moved by loving joys of June;
Oh! birds, your sweet and piping voices
Are out of tune.

In vain for me the elm tree arches
Its plumes in many a feathery spray.
In vain the evening's stately marches
And sunlit day.

In vain your beauty, Summer flowers;
Ye cannot greet these cordial eyes;
They gaze on other fields than ours—
On other skies.

The gold is rifled from the coffer,
The blade is stolen from the sheath:
Life has but one more boon to offer,
And that is—Death.

Yet well I know the voice of Duty,
And, therefore, life and health must crave,
Though she who gave the world its beauty
Is in her grave.

I live, O lost one! for the living
Who drew their earliest life from thee,
And wait, until with glad thanksgiving
I shall be free.

For life to me is as a station
Wherein apart a traveler stands—
One absent long from home and nation,
In other lands;

And I, as he who stands and listens,
Amid the twilight's chill and gloom,
To hear, approaching in the distance,
The train from home.

For death shall bring another mating,
Beyond the shadows of the tomb,
On yonder shore a bride is waiting
Until I come.

In yonder field are children playing,
And there—oh! vision of delight!—
I see the child and mother straying
In robes of white.

Thou, then, the longing heart that breaketh,
Stealing the treasures one by one
I'll call thee blessed when Thou makest
The parted—one.

—Independent.

Science and Art.

ETCHING.—To answer the question What is etching? let us look at the process, somewhat in detail: The etcher takes a piece of copper-plate (steel and zinc are also sometimes used), such as would be employed for a metal engraving. It is first heated, and then its polished surface is thinly coated with a kind of varnish, composed of bitumen, white wax, and Burgundy pitch. This is called the "ground." To render it opaque, it is smoked with a candle, when it becomes a glossy black. The plate is now ready for the picture to be drawn upon it. This is done with a slender, pointed rod or tool, called a "needle." Wherever the needle makes a mark, it removes the "ground," and lays the metal bare. When the drawing is thus completed, the acid (one part nitric acid to two parts of water) is brought into requisition. This is called the "biting." The acid may be applied in different ways: either by making a dam of wax around the margins of the plate, and then pouring the acid on its surface; or by submerging the plate in a dish of acid. In the latter case, the bottom and edges of the plate are painted with asphalt varnish to protect them from the action of the acid.

Wherever the plate has been bared by the "needle," the acid bites or eats it, all other parts being effectually protected by the "ground." The lighter, more delicate portions of the plate will naturally be "bitten" sooner than those designed to be strong and deep; and consequently when the former have been sufficiently "bitten," the acid is poured off (or the plate removed from the bath), and these parts are covered—"stopped out"—with a coating of asphalt varnish, thereby being rendered impervious to the acid; and then the plate is again subjected to the acid, this process being repeated till the strongest lines are thoroughly eaten or bitten in. The strong lines or furrows are, of course, destined to receive the largest amount of ink in the printing, and to give the deepest blacks to the picture. A plate in which tones or shadings are fully expressed, may be treated to from fifty to a hundred bitings.

A few etchers, of accurate and rapid hand, draw their picture upon the plate while it is in the bath. This requires rare skill and judgment. It demands that the parts of the picture to be deeply etched be first drawn, and the lightest parts last. The drawing and the etching are thus accomplished simultaneously, and with a single biting. For this manner of working, zinc is well fitted, as that metal yields more readily than copper to the effects of the acid.

When a plate has been sufficiently bitten, the etching ground and varnish are removed by spirits of turpentine, and unless it require touching with the "dry point," it is ready for printing. An etched plate is printed as a steel or copper-plate engraving should be printed; and yet the peculiar nature of the work admits of a somewhat different treatment. Such beautiful results can be got from the patient, loving, intelligent manipulation of an etched plate, that etchers who work *con amore* prefer to print their own plates. By supplying an abundance of ink to one part, and smaller quantities to other parts, and by judiciously leaving films of ink on the unetched portions, a variety of tones and general richness of effect are secured, that would be quite wanting in the correctest routine printing. An etcher may thus make the printing, as well as the etching of a plate, the interpreter of his thought and feeling.

The peculiar advantages of etching, as compared with engraving of any kind, are: 1. The picture can be made with all the freedom of a pen or pencil drawing. Nothing restrains or opposes the artist's hand. His conception may be bodied forth upon the metal, and fitted for indefinite reproduction, while yet glowing with the noble passion that inspired it. 2. An engraving, however beautiful, is almost invariably but a translation of the original design. The drawing is one thing; the engraving is quite another thing, and from another hand. An original etching is solely the artist's work, no middle man comes between the artist and the public.

Critics differ as to what ought to be the limitations of the art. Some—notably Mr. Ruskin—contend that its peculiar qualities are best exemplified by the freedom and force of its lines, and that that character suffers when the work is elaborated for the sake of tones. This is the school of line. The opposite school—that of tone—seeks the fullest effects of light and shade, and endeavors to make the picture all that painting would be if it were done in black and white. A third school aims to combine the excellencies of line and tone, with a just appreciation of both. Who invented etching is not certainly known; but it is generally believed to have originated with the Dutch artists, probably Dürer, or his master, Wohlgemuth, although some give the credit to Parmegiano, an Italian. Rembrandt, however, developed the capabilities of the art, and carried it to a perfection that has rarely been equalled by others in his day or since.—*National Baptist*.

Items of Interest.

The watch found on the body of the noted outlaw, Jesse James, belongs to Governor Burbank, of Dakota.

Napoleon Ross, aged thirty, and a boy were blown to pieces while making giant powder, near Newburg, N. Y.

The button trade of New York is estimated at from eight to ten millions of dollars a year. Where do all the buttons go to?

It is computed that the gross annual income of the *London Times* is \$5,000,000; the *Telegraph's* profits are estimated at \$600,000 per annum, the *Standard* \$300,000, the *Daily News* \$150,000.

The sign "\$" for the American dollar is not a degenerate monogram of the letters U and S, but is descended, it is said, from a design that appears on the Spanish dollar. This design is a representation of the pillars of Hercules, around each of which runs a scroll.

Intelligence has been received from Rio de Janeiro, by way of Lisbon, that jewels to the value of £20,000, belonging to ladies of the Imperial family of Brazil, have been stolen. There was no clue to the perpetrators of the robbery.

The steamship Alaska, of the Guion Line, accomplished her recent trip across the Atlantic in seven days six hours and forty-three minutes actual time. She sailed from this port on the 21st, and passed Fastnet at 5.20 P. M. on the 28th. The fastest voyage which had been made previous to this was by the Arizona, also of the Guion Line, which crossed the Atlantic in seven days seven hours and forty-eight minutes.

It is estimated that New York has one acre of park area to every 1142 inhabitants; Chicago, one acre to every 252 inhabitants; Philadelphia, one to every 282; St. Louis, one to every 166; Baltimore, one to every 433; and San Francisco, one to every 198 inhabitants. New York has 1,250,000 inhabitants, and a park area of 1094 acres; Paris has 2,000,000 inhabitants, and a park area of 8000 acres; London has 4,000,000 population, and a park area of 15,000 acres.

Fifty-one of the Chinese boys called back to China have been distributed as follows: twenty to the telegraph office, eight to the medical school, ten to the torpedo school, seven to the mining, four to the customs department, two to the government docks. The others (about forty) are at the naval school in Tientsin. About half the boys have already had permission to visit their friends, and the other half will probably be permitted to go at their next vacation—next month.

A desperate and exciting race for life was made across a part of San Francisco Bay recently by the ocean steamship Columbia. In approaching the city in a dense fog the ship grounded in the straits, but in a few moments glided off into deep water. Suddenly it was discovered that the vessel was leaking badly, and the captain determined to steer for a safe beaching ground. Under a full head of steam, and followed by a fleet of tugs, which endeavored to keep near her to render help if it were needed, the ship rushed toward the mud flats. Her firemen stood waist-deep in water, and she was slowly sinking, but there was just time to save her, and amid a chorus of shrieks from a hundred steam whistles she ran high up on the soft shore near her wharf.

We are apt to think that Africa is chiefly a desert and wilderness, but it is much more thickly inhabited than America. Authorities which set the population of the latter at 84,542,000, give the former 203,300,000. In the Sudan the population is rated at 80,000,000, one town on the Niger containing 90,000 inhabitants. East Africa is rated at 80,000,000, and equatorial Africa is rated at 40,000,000 souls. It is estimated that the negro race number 130,000,000. Many of the tribes are above the condition of savages, having fixed habitations, though merely mud huts, defended by stockades; and they have some laws or customs favorable to commerce. Among several tribes the native merchant is esteemed, and property is safe, even during war. The land is cultivated; the inhabitants wear dyed cotton clothes; gold and iron are ingeniously manufactured, and a certain kind of intelligence seems to be slowly spreading.

Barnum's big elephant, Jumbo, has received many paragraphic notices. The English did not wish to give him up. An exchange says: "On a recent day the number of persons who went to the Zoological Gardens in London to see Jumbo before he took his departure for the American shores reached the unprecedented figure of 18,000. When brought out of his house he was immediately besieged by a tremendous crowd, eager for a ride. Presents still arrived for him, among them being a box of snuff, some cigars, a dozen oysters and three boxes of liver pills. A woman entered his house on a previous day, and was seen actually to kneel down before Jumbo and pray that the 'national disgrace' of his removal might

be averted, while another woman arrived at six in the morning, in a cab from Woolwich, with some grapes for him in a basket. He ate the grapes and—much to the chagrin of its owner—the basket too.

The same paper says: Mr. P. T. Barnum's latest acquisition in the elephant line, about whose transfer of residence from England to America such a stir was made, arrived in New York on Sunday morning last, a steerage passenger on the steamship "Assyrian Monarch." His cage was built of oak beams and iron bolts, and was braced in position by heavy timbers. The voyage was a rough one, and poor Jumbo suffered during the first two days but soon recovered, as his appetite proves. His daily bill of fare was 200 pounds of hay, two bushels of oats, a bushel of biscuit, twelve or fifteen loaves of bread, various hot mashies and twenty buckets of water. He also drank whisky by the bottle and beer by the pailful, as well as eating all sorts of delicacies furnished by the passengers. He was vaccinated, together with the other steerage passengers, by the ship's surgeon. The actual landing of Jumbo was achieved after much labor on the part of men and steam hoisting engines. He and his cage, from which he had not been taken, weighed together twelve and a half tons. It was all that sixteen horses and a large crowd of men and boys could do to move the huge truck on which the cage was mounted. Jumbo is announced to be thirteen feet in height, twelve feet in length, and fifteen feet from tip to tip of his ears. He can reach into the air twenty-six feet with his trunk, and it is said that an average man can walk under his body without stooping. Including his price in England and the expenses of his journey, he has cost Mr. Barnum about \$30,000.

Personal.

George R. Graham, formerly a well-known publisher and the proprietor of *Graham's Magazine*, died recently in a Newark hospital sick and poor.

The Rev. Stephen H. Tyng, Jr., formerly rector of the Church of the Holy Trinity, New York, has been invited to take charge of the American Chapel in Paris.

Garibaldi, in the procession at Palermo at the celebration of the "Sicilian Vespers," presented a pathetic spectacle of infirmities, as he rode backward in the carriage and doubled up, with his head on his wife's knees. The assembled thousands stood in silence with bared heads while he passed by.

Mr. Scoville lately delivered in Jersey City a lecture on "Guiteanism." The entire audience, including two ushers and seven reporters, numbered just forty-three persons. It would seem pretty evident that the people of Jersey City were not very anxious to hear the lecture.

Farm and Garden.

GAS TAR FOR INSECTS.—A gentleman in Western New York writes to The Canadian Horticulturist that he has used water impregnated with gas tar on his potato vines for two years passed with excellent results in the destruction of bugs. He says: Put one gallon of gas tar in a tub and fill the tub with water; stir it up well, and let the tar settle. Then sprinkle the vines with the water from a sprinkling pot. This has proved more effective than Paris green. I have tried it on currant bushes, and find it equally effective. It is inexpensive and perfectly reliable, and will prove equally sure death to insects of every kind on a tree. This gas tar can be had at seventy-five cents a gallon, and one gallon would suffice for many acres of potatoes or a nursery for the season. I give you this information, he adds, believing your readers will find it a great desideratum in these days of insect pests. It has long been known that tar applied to trees destroys the worms, but until now there has been no method of applying it to shrubbery or vines. Gas tar has chemical properties not found in common tar. Water strongly impregnated with gas tar is found to be sure death to all worms and bugs.

AGAINST HORSE-BLINDERS.—The *American Farmer* says: "Human vision is binocular—that is, we see the same object with both eyes—and so adjust the axis of vision that the object appears single, though seen with both eyes. But the eyes of the horse are placed on the side of the head and the axis of each eye is nearly at right angles with the longitudinal line of the body, so that it is impossible that the same object can be distinctly seen with two eyes. Now, by blinding the eye in the direction in which it was intended in its construction that it should see, it is forced to use an oblique vision, as if we should cover the front of our optics and be compelled to see only by the corners of our eyes. This unnatural and constrained use of the eye must, to a greater or less extent, impair vision, if not entirely destroy it. The object for which the blind bridle is used, is not accomplished by it. A horse is more readily frightened when he cannot see the object of his dread than if he can have a fair view of it. But it is surprising to observe with what tenacity men hold on to an absurd and cruel practice, when a moment's reflection would teach them better. Nineteen out of every twenty horses you see in harness have blind bridles on, and if you ask the owner to explain its benefits, or why he uses it, he will be utterly unable to give a rational answer. We are not surprised that draft horses are subject to diseased eyes.

Books and Periodicals.

THE GREAT REVIVAL OF THE EIGHTEENTH CENTURY. By the Rev. Edwin Paxton Hood, with a supplemental chapter on the revival in America, appendix, and index. 12mo, cloth, with numerous illustrations. \$1.25.

This is the history of the great religious movement of the eighteenth century, whose influence is still felt in the churches. Although the volume does not profess to give a complete history of the great revival, the perusal of it will give the reader a graphic and succinct view of the marvelous awakening of religious thought of which Whitefield and the Wesleys were the great leaders. The narrative is enlivened by many anecdotes, and the story of the lives and the works of these great men, as recited by the author, is a tale of heroism and endurance which is not excelled by the biography of any soldier or sailor. The book has been revised so as to make its phrases and descriptions familiar to American readers, and a chapter has been added descriptive of

the great revival in America, in which Edwards, Whitefield, John Wesley, Tennent, and others, participated. The appendix contains extracts from the works of other writers who are regarded as authorities and who are referred to by the author. The index is full, and will add to the utility of the book as a work of reference. Published by The American Sunday-School Union, 1122 Chestnut street, Philadelphia, 73 Randolph street, Chicago, 10 Bible House, New York. For sale by all booksellers.

WHAT IS BRIGHT'S DISEASE? ITS CURABILITY. By Seth Pancost, M. D., specialist in the treatment of chronic diseases; author of *Ladies' Medical Guide, Treatise on Consumption, The Kabbala, etc.*, etc., with illustrations. Philadelphia: published by the author, 1882. 150 pages, price, \$1.60.

This is a neat little book, treating of a disease that is said to prevail largely and about which physicians are giving themselves great concern. We do not of course know enough about the subject to say whether the author's theory is correct or not, and can only call the attention of the public to the work. Medical men will be apt to examine it carefully. It is for sale by the author, 917 Arch street.

THE CHRISTIAN PHILOSOPHY QUARTERLY, April, 1882. Contents: The Speculative Consequences of Evolution, by Alexander Winchell, LL. D., Prof. University of Michigan; Science and Revelation, by J. H. McIlvaine, D. D., Newark, N. J.; English Philosophy, by Rev. J. W. Mendenhall, Ph. D.; The Ego in Consciousness, by Llewellyn D. Bevan, D. D.; Historical Notes. Published by Anson D. F. Randolph & Co., New York. Two dollars a year; fifty cents a copy.

ST. NICHOLAS for May is a phenomenal issue in regard to both the quality and the number of its illustrations. There are, in all, sixty-eight pictures, eleven of them full-page engravings.

The most fully illustrated article is that by Mr. C. L. Brace, Secretary of the Children's Aid Society, New York, on "Wolf-reared Children," the wails and strays of humanity, drifting about without friends or home in a great metropolis, and how this excellent Society takes them from the evil influences in which they are growing up, and sends them out to good homes on Western farms. One of its twenty pictures is a full-page engraving of a New York boot-black, from a painting by W. M. Chase. And full-page reproductions of three of Correggio's masterpieces accompany Mrs. Clement's "Arts and Artists" story.

The electric light forms the subject of a timely descriptive paper, with many pictures, showing the appearance of the lamps by day and night, and under various circumstances of weather.

Sophie Swett opens the number with a very amusing story, "Why the Clock Struck One." "Donald and Dorothy" and "The Northern Myths" are continued in installments of unusual interest.

"Play-day at Mentor" is a pleasant reminiscence of a day's visit at their Ohio home, with the younger sons of President Garfield during the latter's fatal illness last summer.

Then there are the charmingly illustrated poems of H. H., Celia Thaxter, and Kate Kellogg; and the historical legend of "The Origin of Dantzic," with its three spirited pictures; another children's comedy, by E. S. Brooks; and as many more stories, sketches, verses, and pictures (a page full of the latter devoted to the baby elephant), which combine to make a number brimming over with entertainment for thousands of readers.

LITTELL'S LIVING AGE for April 29, 1882. Contents: The State Trials, Cornhill Magazine; Robin, by Mrs. Parr, Temple Bar; Queen Elizabeth at Hatfield, McMillan's Magazine; Lady Jane, by Mrs. Oliphant, Good Words; James and John Stuart Mill: Traditional and Personal Memorials, McMillan's Magazine; Talk and Talkers, Cornhill Magazine; Economic Geology of India, Nature; The Future of English Humor, Spectator; Precious Coral, Nature. Poetry: The Poet and the Children, by John G. Whittier; The Dæmon; "No Longer Mourn for me when I am Dead"; "Long Time a Child"; Miscellany.

For fifty-two numbers of sixty-four large pages each (or more than 3 300 pages a year), the subscription price (\$8) is low; while for \$10.60 the publishers offer to send any one of the American \$4 monthlies or weeklies with The Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

Married.

At the home of the bride, April 19, 1882, by Rev. D. N. Dittmar, Mr. W. F. Rittase to Miss Sophia Yantis; both of Littlestown, Pa.

At the Reformed Parsonage, Mt. Pleasant, April 20th, 1882, by Rev. Saml. Z. Beam, Mr. James H. McCombs, of Rollinsville, Lancaster county, Pa., to Miss Missouri F. Leighty, of near Tarr's Station, Westmoreland Co., Pa.

On Wednesday, the 26th instant, at the residence of John and Lizzie Fellers, by Rev. A. R. Thompson, Elder, Geo. W. Stine and Miss Mary E. Gunkle; both of Chester county, Pa.

On the 26th of April, at the Reformed parsonage, Ringtown, Schuylkill county, Pa., by Rev. W. B. Sandoe, Mr. Joseph Ramshier of New London, Pa., to Miss Polly Betz of the same place.

Obituaries.

In Memoriam.

We copy by request the following tribute to the late Col. John Huyett from the *Huntingdon Semi-Weekly News* of April 17th.

Col. John Huyett was the second son and fourth child of John Huyett, Sen., who came in 1795 to Hartslog Valley, from Washington county, Maryland, a youth of eighteen, to take possession of the lands—then comparatively a wilderness—which his father, Louis Huyett, had purchased for him.

He cleared out portions of his extensive lands and built a log cabin near where Stone Hall now stands, and close by the large and beautiful spring, that all through the long years since has never ceased to pour forth in abundance its cold sweet waters.

About the year 1797, Mr. Huyett married Miss Elizabeth Grove, who with her brother Jacob Grove, had recently come from Lancaster county, Pa.

In 1812 Stone Hall was built, and here Mr. and Mrs. Huyett lived until they died, he in 1833, she in 1845. Within its great old-time kitchen, spacious walls and delightful shades, grew up seven happy children to manhood and womanhood, four of them, Mary, Jacob, William and John, crossed now to the other side; three of them, Susan, Catharine and Joseph, spared yet to come on occasional pilgrimages—joyful or sad—to the old home, until for them too the evening shadows fall, and the journey ends.

On the death of his father, Stone Hall and its lands became the possession of Col. Huyett. In 1834 he married Miss Ann Harshb. To them were given four sons and five daughters,

who with their mother and loved ones now mourn the departure of him who was a most devoted husband and affectionate father.

Col. Huyett was a life-long member of the Reformed Church, was a warm friend of its ministers, and to its upbuilding, and to its works of benevolence gave with no stinted hand.

He possessed many qualities of mind and heart that greatly endeared him to his fellow man. He was generous and hospitable, ever willing to help a friend in need. The poor especially turned not to him in vain. He possessed a gifted mind, was eminently social and was a delightful companion. He was all his life passionately fond of music, was a sweet singer, and played well on the violin. His violin seemed a solace to him; his attachment for it was touching. Often rising in the morning before his family, he spent an hour in playing the tunes of the olden time. During his last illness, and while a great sufferer, he called for his favorite instrument, but after drawing the bow feebly a few times he laid it aside as it proved forever. His last days, though days of suffering, were peaceful. In the bosom of his family, fondly cherished and tenderly waited on, his reason and memory unclouded, he saw the end draw near, and feared it not. To his pastor, family and friends, he frequently expressed his entire trust in Jesus Christ as his complete Saviour. To his physician, who on the last day of his life, announced to him that he had but a few hours longer to suffer, he said, "I am ready." Calmly and sweetly he breathed his last on Sunday morning, at 7 o'clock, March 12, 1882, aged 73 years, 5 months and 3 days. His body was laid to rest where the dust of his kindred is gathered in the Hartslog Valley Cemetery, Tuesday, March 14, 1882. M.

DIED.—In Carlisle, Pa., April 7, 1882, Mrs. Niles M. Fissel, aged twenty-six years.

The deceased was early in life brought into full communion with the Reformed Church in Carlisle, and maintained her Christian integrity to the end. In her later years especially, she evinced a growing interest in Christian work, and it was mainly through her influence that her husband, three years ago, was led to profess his faith in Christ, and who is now an honored and efficient member of the consistory. Her early death is not only a sad bereavement to her immediate family, but to the members of her beloved Church, who will ever cherish her many virtues with sincere affection. A. H. K.

DIED.—At Gettysburg, Pa., on the evening of the 11th instant, of typhoid pneumonia, Frank U. Keefe, in the 39th year of his age.

The deceased was well known to a large circle of friends as a man of generous nature. He was born and reared in Franklin county, Pa., and moved to Gettysburg only a few years ago, when he bid fair to be very successful in business. He was active in the Church, and his many good qualities won for him the affection of those with whom he came in contact. It seems an inscrutable Providence that removed him in the fullness of manly strength from an affectionate wife and dear little children. But God knows when His grapes are purple in the cluster, and the corn ripe in the ear, and then He gathers the fruit into the heavenly garner.

DIED.—On April 11th, at Hanover, Pa., Mrs. Jane Love, aged 75 years and 5 months.

Mother Love was the youngest daughter of John Brinkerhoff, Esq., one of the early settlers, and a large land-holder in Adams county, Pa., about three miles east of Gettysburg. Though her father was originally Reformed, there being no Reformed Church convenient, the family connected with the Presbyterian Church at Hunterstown, Pa. Here when a young woman Mother was received into fellowship with God's people by a profession of her faith in the Lord Jesus Christ. After becoming a widow, in 1850, she removed with her little family to Hanover, York county, Pa., where she has lived ever since. In the early part of Dr. Zieher's ministry among this people, she connected herself with his congregation, and thus got back to the church of her ancestors.

That she was a faithful, earnest Christian woman, doing well her part in life, will be readily admitted by all who knew her. She was the mother of Rev. John W. Love, Greensburg, Pa., of Mrs. Maggie J. Bittinger, Baltimore, Md., and of Mrs. Sadie E. Shane, Washington, D. C. Her remains were laid away in the beautiful cemetery at Gettysburg, alongside of those of near relatives. Bro. Hilbish conducted the funeral services and preached an appropriate, comforting sermon. She sleeps well after the toils and trials of this earthly life, and in the sure hope of a blissful resurrection. The Father of love has taken her soul to the rest provided for His children in Paradise.

DIED.—At the home of her father, Elder Levi Shoemaker, in Berlin, Pa., March 29, 1882, Mrs. Clarissa Hillier, aged 27 years, 9 months and 18 days.

In the death of this estimable lady a sore bereavement has fallen upon a devoted husband, an affectionate father, and sisters and many sympathizing friends. Early consecrated to the Lord in the holy sacrament of Baptism, at the age of thirteen, she assumed, in her own name, the vows of the Christian covenant, and from that time to the hour of her death, remained a faithful and devoted member of the Church.

Less than two years ago she stood at the altar and was joined in holy wedlock to him who now deeply mourns her loss.

Removing to a western state a year had passed away, she returned to the paternal home, when the hectic flush upon her cheek bore evidence that the fears of her friends were only too well grounded—that consumption was slowly but surely doing its work. It is sad to watch the gradual decline of one so young, sure that death hath set its mark upon her; but that feeling is greatly relieved when, with the decline of the outward nature, the inward is renewed day by day and the spirit ripens for glory. She was one of the most faithful and devoted members of the Berlin congregation. No one, having ever witnessed her willing spirit of self-sacrifice for the Master's cause, could doubt her ardent love for the Church. In the graces that adorned her Christian life, in her zeal for the Church and her devotion to all that was high and noble, she has bequeathed to her relatives and friends a legacy more precious than rubies. A short time before her death she partook of the most comfortable sacrament of the Saviour's body and blood. It was her last opportunity. Ere Easter morning, the time for the congregational communion had come, she gently fell asleep in Jesus. Having shared with us here in the blessed communion of saints, we can realize that, though to the outward eye she is no longer present, yet she is not lost, but is still one with us in that higher fellowship which we enjoy with Christ, in whom the dead still continue to live. Her pastor was assisted in the funeral service by Rev. H. F. Keener. In the cemetery we laid her body gently to rest in the full assurance of a resurrection at the last day, when "this corruptible shall put on incorruption, and this mortal shall put on immortality." Till that day when the trumpet shall sound and the dead shall be raised, rest in peace, thou sainted one! B.

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

REV. J. H. SECHLER,
REV. D. B. LADY,
REV. A. R. KREMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscripts. For Terms, see First page.

WEDNESDAY, MAY 3, 1882.

We have lately heard a despondent remark upon the fact that while Robert J. Ingersoll had an audience of twenty-five hundred at the Academy of Music last week only twenty-five persons were in attendance upon a prayer meeting in the neighborhood. That so many people should go to hear a blatant infidel is strange and sad in one way; but not so strange after all, when it is remembered that Philadelphia has a population of nearly a million, and that a large number might easily be found who would go through various and mixed motives to listen even to a blasphemous attack upon the Bible. Let it be remembered, however, that there are as many as five hundred churches and mission chapels in Philadelphia, and that in most of these prayer is offered up on a single night by an average of twenty-five attendants to each. These, with the petitions sent up from family altars put the statistics of the reviler to blush. And this assembling for prayer is a continuous thing with Christians.

It appears that Methodists are not always satisfied with the preachers sent to them by their bishops, and take it out on the poor itinerant. But we read of one who showed some tact in disarming the criticism of his parishioners. Instead of becoming despondent because of their cold reception, or resenting their slurs, he said in his introductory sermon: "I hear that you say I am not much of a preacher. Very well, I know it. And if I could preach first rate, you know I never would have been sent to this community." The people took very kindly to their pastor, and said no more about it.

A man, we are told, was excused from serving as a juror at Washington, Pa., lately, because he belonged to the Covenant Church which holds the belief that ours is not a Christian government, and declared that he had conscientious scruples against taking any part in its proceedings. This is certainly an extreme view of the nation's relation to God, and man's duty to it. This is a Christian government, despite the fact that God is not formally recognized in the Constitution; and if every thing is to be left to men who would plead indifference to Christ, there would be but little safety for any one.

There has been great excitement for some time past over the election of Dr. Newman Smyth to the chair of Christian Theology, in Andover Seminary in the place of Professor Parks resigned. Dr. Smyth is a graduate of Phillips Academy, Andover, and of Bowdoin College. He studied theology at the Andover Seminary, and afterwards taught at the Military Academy at Annapolis, but was at the time of his election pastor of the First Presbyterian Church at Quincy, Ill. Dr. Smyth has been elected twice to Prof. Parks' chair by the Board of Trustees, sustained by the Faculty, but has been as often rejected by the Visitors who seem to have the veto power. The objection to Dr. Smyth is not want of ability, but the fear that the views expressed in his works, "The Religious Feeling," "Old Faiths in New Lights" and "The Orthodox Theology of To-day," are too broad to be safe. One charge is that Dr. Smyth does not believe in eternal punishment, but others say that this is not a fair statement of the case. The Faculty has issued a long circular from which this is an extract:

"What has most excited criticism on Dr. Smyth's position is a natural development of principles which the New England theology has especially cultivated, and which for more than a generation have been taught with particular emphasis from the chair of Christian Theology at Andover—the universality of the atonement and the necessity of personal choice. These principles have gained their rights only by hard conflicts. At every stage the cry of heresy has filled the air. They have banished the dogmas of guilt for Adam's sin, of infant damnation, of passive regeneration, of the universal perdition of the heathen. They have been attended all along by concessions—concession of the dogmas that all men sinned in Adam, that Adam was their federal head, that the death of Christ was only for

the elect; concession that elect infants who die in infancy, include all such that we cannot fix the time when moral agency begins; that none who die before this point is reached are excluded from salvation, and so on through ever-advancing modifications. The path of New England theology is thus strewn with concessions—concessions to an advancing knowledge of God's Word, concessions to truth. At the same time every concession has been attended with gain and with new construction."

What the issue will be yet remains to be seen.

THE EFFECTS OF PEACE AMONG PRESBYTERIANS.

The Alumni of the Theological Seminary at Princeton, held their annual reunion on Tuesday, 25th, and we refer to it more particularly to speak of the happy effect the Peace Movement made among Presbyterians, of late years, has had. It is well known that about the year 1837, there were not only bitter dissensions, but an outward split into what was known as Old and New Schools. This division it is also known was healed a few years ago, and now the Church is one in its outward organization. It was hard for any one to hope for all that has since come to pass, but the success of the union has been complete.

It seems to us that this was apparent at the meeting to which we refer. It may be that the gush of festival occasions upon which good old fathers become jocular and playful as children, should be taken with some allowance; but when these men come to own how much of their past strife was useless, it is a good sign. Certainly the feeling that once led Dr. Robert J. Breckinridge to decline attending a Bible meeting because it was held in Dr. Barnes' Church has passed away. No doubt there are yet wide differences of opinion among these brethren, but they all hold to the fundamental facts of our holy religion, and charity for variations in non-essentials is thought to be nearer to Christ than sour orthodoxy. It is felt that without such charity, though a man have all knowledge, and can speak with the tongue of angels, he is a sounding brass, and a tinkling cymbal.

We think this charity was at the bottom of the Peace Movement among the Presbyterians, or it would not have succeeded as it has. No outward formulas agreed to in a perfunctory way, would have brought them as near together if there had been a determination to over-ride one another in anger, or for the sake of mere conquest.

This Christian Charity among ministerial brethren is bound to tell for the good of the Church, because the time means and strength that are often spent in useless friction, can be put forth for the upbuilding of the Redeemer's Kingdom. Aggressive missionary work takes the place of wrangling. This is telling upon the Seminary at Princeton. Of the forty-three graduates this year, thirteen are going out as Foreign Missionaries—to Siam, China, Japan, Africa and Mexico, and other countries; and four, thus far, have taken work under the direction of the Home Mission Board, while others have the matter under consideration. These missionaries are said to be the brightest of their class, and their spirit is certainly commendable. Instead of seeking for good, easy places established by the labor of others, they go out into new fields to clear the ground and dig the soil and sow the seed of the word. No one can doubt the success that will follow such consecration.

We are told that every one of the students of this year's class at Allegheny Seminary is going into the missionary work, and that the same spirit prevails to a great extent at Auburn and Union. This could hardly have been possible if the young men had been needed to build a New School Church where there was an Old one, or an Old one where there was a New one.

Certainly there is a lesson in all this for us. Thank God we have been kept from schism, and it is to be hoped that the day for that is passed. But we need the internal peace and unity already inaugurated, not only for our own comfort and safety, but for the sake of Missions.

The papers that have assumed, as a fact the superior power of noted Evangelists over the regular ministry in bringing men to Christ, must needs try to account for the difference. The last of these is that the success of the Evangelists lies not in the men, but in the gospel which we are led to infer is not preached by ordained ministers. We get tired of hearing that kind of talk, because we know it is not true. The New York Witness says of these Evangelists:

"They do not tell anxious hearers to go and study the Bible, attend church, repent

of their sins, amend their lives, and meditate and pray in order to be saved, but to believe now, and accept at once the complete forgiveness and salvation offered by Christ."

That is all well enough in its way, but regular ministers are not careless in emphasizing the duty of immediate faith in our Redeemer, and the duties which the Evangelists are said to slight are just as important as any other. The fact is that while the exhortations of Evangelists may seem to have great effect upon persons for the time, they do not do much for the edification of the Church.

Want of room makes it absolutely necessary for us to defer the publication of many items of Church News sent to us. All of them will be published, however, taking them in the order in which they reach us. Some of the brethren have written to us in regard to items which have never come to hand.

RALPH WALDO EMERSON.

Ralph Waldo Emerson, the poet and transcendental philosopher, died at Concord, Mass., on Thursday evening. He was a man of unquestioned ability, and wielded an immense influence, more especially among the thinkers of New England. His theories were humanitarian rather than strictly Christian. He is described as a man of great amiability—one who won many friends by his kindly nature. He was born in Boston, May 25th, 1802, and was for a time a Unitarian minister.

His funeral took place on Sunday afternoon in Concord, Massachusetts. The services at the house were conducted by Rev. W. H. Furness, of Philadelphia. In the church the services were conducted by Dr. James Freeman Clarke, and addresses were made by Judge Rockwood Hoar and Rev. Howard M. Brown. In the cemetery the Episcopal burial service was read by Rev. Dr. Haskins, a cousin of deceased's family.

Mr. Binkley has obtained twelve new subscribers to the MESSENGER and twenty-four for the *Hausfreund* in Mahoning charge, Carbon Co., Pa., of which Rev. Abraham Bartholomew is pastor, and also eighteen for the MESSENGER and twenty for the *Hausfreund* in Weisport, of which Rev. J. E. Freeman is pastor. Mr. Binkley, as usual, gives credit to the pastors for the help they afforded to him. These charges are as yet only half canvassed.

PROGRESSION IN THEOLOGY AND THE CONFESSIONS.

The symbolical books of the Church are supposed to contain the formulated principles of divine truth, with sufficient fullness and clearness for doctrinal and practical purposes. They are designed to preserve the unity of faith, and also to serve as a method of religious instruction.

In respect to authority, a church confession is far superior to any system or school of theology; for the latter, to be entitled to respect and general acceptance, must be in accord with the former. The theological teacher is solemnly enjoined, and pledged, to teach nothing that is contrary thereto. And for the best of reasons, as any one may see. The Church confession is the systematic and dogmatic summary of Bible truth, according to the mind of the ecclesiastical body or Christian denomination by whose authority it has been prepared. For our own denomination it is the Heidelberg catechism, which every authorized teacher in connection with it is bound by its law and his own pledge, freely given, to uphold and maintain. To teach differently would be to break a solemn compact, and divide the house against itself. Evidently, those appointed to teach cannot do as they may please about it, as if the doctrinal standard were a dead letter or dumb figure-head. In our own Church, pastors and theological professors are strictly required to instruct the people in divine things, in accordance with the Word of God and the Heidelberg Catechism. In other words, the constitution of the Reformed Church enjoins upon all her teachers to expound the Word of God by that rule. If it needs to be changed, if it no longer expresses the mind of the Church in regard to Christian doctrine, the change must be made by universal consent, in a constitutional way; but let no individual assume such office for himself by teaching unauthorized doctrines. Any such attempt would be speedily met and corrected by ecclesiastical authority.

But while all this is plain enough, all know that public teachers in our Church are not expected simply to expound the Catechism. According to St. Paul (Heb. 6: 1) the teaching Church has more to do than that. And what applies to individ-

uals here does so equally to the Church as a whole. The Church, as well as its individual members, has its stages of life and growth. And theology should—must—grow with it. The catholic creeds need not change; but they only set forth the fundamental principles and facts in the system of divine truth, and are universally accepted. The denominational confessions are not so authoritative, being produced and fully accepted by only a part of the Church catholic, and are therefore capable of improvement. Perfection should not be claimed for any of them. The Roman Church does claim it for her own symbolical books; but we are not Romanists. Still, we hold that our symbol of faith is authority for us; and while we do not claim for its authors inspiration like that of apostles and prophets, neither do we suspect that it will even be supplanted by another. We believe that its race will not be run until the Church shall be one both in spirit and in form. We want no change in either the form or substance of our confessional standard. If there can be no advance in theological science without laying new foundations, we have been laboring under a grievous mistake. It is often a long and tortuous way from the roots to the ripe fruit. It is so in theology. The roots are not endangered or dishonored by the variety of forms that proceed from them, though the latter may bear little outward resemblance to the former. We hold, then, that there can be and should be constant progression in theology, and that this can be without the slightest departure from the symbols of the Church, except in the way of expansion and growth.

THE TWO SYSTEMS.

A great deal was said, about eighteen or twenty years ago, in the periodicals of the Church, on the subject of Systematic Benevolence. The writer, then a boy, just beginning to read the heavier articles in the MESSENGER, has a distinct remembrance of the impression made on his mind at that time by the discussion. It seems that an earnest and successful effort was then made, also, for its practical introduction, at least in the territory now embraced in the bounds of the Pittsburgh Synod. The records of the Mount Pleasant charge, which the writer had occasion to examine a few years ago, show that it was introduced there in 1866. It is to be presumed that it was generally adopted by the congregations of the Synod before, or about, that period. Since then the contributions for Benevolence have been, with slight exceptions, collected in this way.

Another plan, or rather want of plan, appears to have prevailed previously. And, we are told, this is still the method in use in some sections of the Church. A yearly harvest sermon was preached, or a Harvest Home festival was held, and the people were asked to bring their contributions on that day. Sometimes the Communion collections were devoted to Missions or Beneficiary Education. Occasionally the pastor of a needy church, a half-starved missionary, or a student in want of funds, would occupy the pulpit and present the claims of these various interests to the people. Contributions would then be asked for, and the recipient would go on his way rejoicing, more or less, as the collection was large or small. At other times letters would be written, or eloquent circulars sent to the pastors, pleading for a collection, and the pastors would present the matter to their people, and send what was given.

We will call this latter the wild cat system, for want of a better name. It goes by jumps and jerks. It wants the characteristic of regularity. The amount contributed to a particular object depends frequently upon the eloquence of its accidental advocate, or upon the state of the weather and consequent size of the congregation. Whether much or little will be given in a certain year, cannot be foretold with any degree of certainty. It depends upon a number of other events which may or may not occur. And we do not hesitate to pronounce the system altogether inefficient and unsatisfactory.

Now we do not wish to contrast the work of one period or one section of the Church with that of another. Comparisons are odious, especially to those who fall on the wrong side of the line. The point we wish to make is this. It cannot be expected that the pastors and people of the Pittsburgh Synod would be willing to give up the systematic plan, and go back to the wildcat system. We can raise three or four times as much now as was possible under the old plan. And it is done with less effort. It is more just and equal also.

Almost every member is reached. And congregations contribute regularly, year in and year out.

We are, however, occasionally tempted to abandon our plan. Some worthy and deserving cause, outside of those which our Synod and classes support, is brought specially to our notice. A good brother, in a distant city, sends a moving circular asking for but one collection. Our spirits are stirred by these appeals. We are anxious to lend our help. But there is no money in the treasury. It is part of our system that Classis takes charge of our money and appropriates it to various objects. The temptation is great to present the matter to the people and ask for a liberal offering. But a stronger temptation may come and be yielded to a month afterwards. Any one can see that the systematic plan would soon crumble under these repeated blows of the wildcat system. We would soon be back in the crooked paths left behind years ago. Our giving would ground itself on occasional impulses. Our contributions would result from incidental special pressure, instead of proceeding from principle, and being as sure as the return of the seasons. So we had better hold on to our plan. Time and use have proved its value. Whilst it does not enable us always to yield to the appeals of our brethren and to our own charitable emotions, we know that we are raising more money for the cause of Christ with our present method than we could do if we abandoned it, however creditable the feeling which prompted us thereto. What experience and an enlightened judgment tells us is good, should not be surrendered even at the dictates of a charitable impulse.

The remains of Charles Robert Darwin, the distinguished naturalist, were buried in Westminster Abbey, on the 26th inst. It has been thought proper that his body should have a resting-place in what Lord Macaulay has described as the "great temple of silence on reconciliation." A man's religious belief does not seem to have anything to do with that, but it seems a little strange that his theories should be spoken of in public sermons by Canons of the English Cathedrals, as in no way conflicting with the fundamental truths of Christianity.

THE LATE REV. JACOB MARSHALL LEFEVER.

Rev. J. M. Lefever was born in Warren county, Ohio, August 19, 1833, and departed this life after a brief illness at St. Paris, Champaign Co., Ohio, April 2, 1882, aged 48 years, 7 months, and 14 days.

The subject of this notice was the eldest son of Elias and Louisa Lefever. His father settled on a farm in Shelby county, Ohio, when Jacob M. was an infant. When Jacob M. was about eighteen years of age, he realized that he was effectually called to the office of the gospel ministry. His parents both being members of the Reformed Church, at Bethel in this county, and he having been baptized in infancy, and confirmed by Rev. John Pence, then pastor at Bethel, as might naturally be expected, he selected Heidelberg College and Seminary as the place in which to qualify himself for his lifework. Accordingly to this institution he directed his steps, and entered upon the work of preparing himself for his high and holy calling. He spent three years in the college exclusively, and two additional years jointly in the college and Theological Seminary.

In 1855 he received a letter of dismission from the seminary, and a recommendation to Miami Classis for licensure, and was accordingly, after due examination, licensed by said classis to preach the gospel. Soon after he received a call to the North Clayton charge in Miami county. In the spring of 1856 at a meeting of the Ohio Synod, held at Tiffin, Ohio, he was solemnly set apart and ordained a minister in the Reformed Church. He continued pastor of this charge about three and one half years.

November 12, 1857, he was united in bands of holy wedlock to Miss Annie Jones, in Fairfield, Greene Co., by Rev. H. K. Bains. Two children were born unto them—one son and one daughter.

About the year 1859 he received and accepted a call to the pastorate of the Carrollton charge, in Carroll county, Ohio. He continued to serve this charge with great acceptance about six years. He was then called to the pastorate of the Fairfield charge, in Greene county, Ohio. To sever his pleasant and agreeable relations with the Carrollton charge, he told the writer, was one of the greatest struggles of his eventful life. But after much agonizing prayer, and many tears, he felt that it was God's will that he should accept the call to Fairfield. And when this line of duty appeared clear to him, he went forward heroically at the bidding of the great Head of the Church—accepted the call, and some time in the year of 1864 entered upon his duties as pastor of the Fairfield charge. Here he continued to labor with acceptance and profit to the charge fifteen years. During his ministry here he accomplished a great and good work for the Master and the upbuilding of the charge. Few pastors in the Reformed Church can present a better record than that of his in this charge. But for reasons obvious to himself, in March, 1880, he resigned and came with his family to Shelby county, the home of his parents. Here he remained until death called him home to rest. For a few months he and his family resided at Swanders Station in this county. In the fall of 1880 he removed with his family to Sidney, and occupied the property in Sidney belonging to the Hon. Benjamin Lefever, the

third son of the family, and now the representative in congress from the fifth congressional district in Ohio.

January 1, 1881, he received and accepted a call to the pastorate of the St. Paul's church, in which work he was engaged when death called him home to rest from his labors.

Thus we have traced his life in the ministry through a period of about twenty-five years. And they have been years of arduous toil and earnest efficient labor. Though not a brilliant pulpit orator, yet he was a successful workman in the Master's vineyard. In his manner in the pulpit he was more philosophical than oratorical. In his discourses he was no mere surface-dresser, but rather logical and profound. He dealt out the truths of the gospel with such clearness and power that few could hear him without consenting to his message. Herein laid the power of his success in the pulpit. But the chief element of his success in winning souls to Christ was not in his pulpit-exercises, but in his pastoral work. Outside of the pulpit he was a genial and lovable companion. By this happy trait of character peculiar to himself he irresistibly won the confidence and esteem of all with whom he associated. None knew him but to love, respect, and esteem him. And then, again, his whole walk and deportment was so consistent with that of the true Christian gentleman, that he at once commanded the highest respect of every community in which he lived.

Yet, like all other men, he had his little failings. But no one regretted and lamented more over them than he. He has so expressed himself time and again to the writer, in burning words. These were besetments of the flesh, and not willful errors of the heart.

No man could go to him in distress, without coming away with the conviction that in Jacob M. Lefever he had found a true philanthropist—a Christian friend and brother. Charity was one of the chief elements of his character. It was his motto and his watchword. Virtue was the shining mark which he constantly kept in view.

In his death his wife and children have sustained an irreparable loss. His widowed mother, a dutiful and affectionate son, and his sister and his brothers realize that they have indeed been sorely bereaved; and the Miami Classis and the entire Reformed Church has lost one of its most earnest, zealous, and efficient laborers. He leaves a wife, a son and a daughter, a widowed mother, and a sister and five brothers to mourn their loss.

He was buried in the cemetery at Port Jefferson, April 6, by the Sir Knights Templars of Dayton, and of Troy, of which he was a worthy and consistent member. The following ministers of the Miami Classis were present: Revs. Tucker, Hale, Herman, and Shaul. Rev. McCaslin of the Presbyterian and Rev. Pope of the Methodist Episcopal Church were also present.

The Methodist choir furnished the music, after which Rev. Tucker read the fourteenth chapter of Job. Then Rev. McCaslin offered an earnest and appropriate prayer, which was followed by an excellent address, by Rev. H. M. Herman, after which the Knights Templars took possession of the corpse, and completed the burial-services according to their imposing and beautiful ceremonies. Peace to his ashes.

REV. H. SHAULL, in *Christian World*.

Church News.

OUR OWN CHURCH.

Easter Rejoicings.

SYNOD OF THE UNITED STATES.

In Zion's Reformed Church, Allentown, services were held every evening during Holy Week, except on Good Friday. On Good Friday morning a class of 37, including three married persons, was received into the full membership of the church by the laying on of hands. The female members of the class were clothed in white. The entire catechism was recited, and the service of confirmation was more than ordinarily solemn and impressive. At five o'clock on Sunday morning an Easter Dawn service was held. Not only was the body of the congregation itself present, but many from other churches manifested their interest in the unusual service. We take special pleasure in mentioning the attendance of a country Sunday school, from three miles south of Allentown. The Holy Eucharist was celebrated both morning and evening, German and English services respectively. Upwards of four hundred members communed. The Easter offering amounted to \$80. The names by certificate and reprofession, were announced to the congregation, making, together with the catechumens, an addition of 99 to the membership of the congregation.

The pastor, Rev. Edwin A. Gernant, requests us to acknowledge the unexpected and large-hearted kindness of his first class of catechumens. At the close of the Easter morning communion he was made the recipient of a gold pen, a fine-illustrated volume—"Christ in Art,"—and seventy five dollars in money.

In St. Mark's Reformed Church of Easton, Pa., Rev. T. O. Stem, pastor, services were held during Passion Week. Our Redeemer's last words and acts were read in part, and some of the more salient or prominent, commented on, and their bearings enforced by a few practical remarks. These services, beginning with Palm Sunday, on which day the pastor received a present of a handsome tropical palm-branch, or leaf, and which graced the recess of the church, reminding the worshippers of the Palm of Christ's triumphal entry into Jerusalem, were well attended. On Good Friday evening a class of 18 catechumens was confirmed, and twelve others added, ten by certificate and two on renewed profession—30 in all. The Communion in Easter, in which these services culminated, was indeed a pleasant and profitable one, and the largest of any held in St. Mark's Church. The pulpit and its vicinity was tastefully decked with growing plants and flowers, these filling the building with their perfume, a lively figure of the gratitude of God's people as they gathered around the sacramental altar.

The Lord's Supper was celebrated at Turbutville, Pa., on the 16th of April. There was a large attendance, and the number of communicants was above the average. In connection with the preparatory service on Saturday evening previous, 11 catechumens were confirmed, and one person was received on the renewal of the profession of faith. This brings the number of additions in the charge during the last year to 33.

Nineteen persons were added to the church in the Danville charge in connection with the Easter Communions. Of these, 4 were received by certificate, 1 by renewal of profession, and 14 by confirmation; 13 were added at Danville, and 6 at Mansdale. The congregation at the latter place also received a handsome cabinet organ, the gift of Mrs. Catharine Fenstermacher. The consistory adopted the following resolutions of thanks. Resolved, that we hereby return our hearty thanks to Mrs. Catharine Fenstermacher for her liberality in presenting the congregation with the handsome organ, which is now in our church.

The Spring Communion seasons of Macungie charge, of which Rev. Thomas N. Reber is pastor, opened with services at Solomon's Church, Macungie, on Palm Sunday. The sermon preached by the pastor was based on Acts 18: 21. Fair weather brought out a full attendance. Ninety-eight persons partook of the sacred elements. The collection for the Orphans' Home at Womelsdorf, amounted to \$27.94.

Good Friday was the day set apart for Communion services at Jerusalem church, Salisbury Township. Inclement weather seems to have been the cause of keeping many so-called "weather Christians" from these solemn services. Rev. John Hiester Leinbach preached from Matt. 8: 13, to the satisfaction of the audience. The collection for the Orphans amounted to \$21.93.

The closing services were held on the first Sunday after Easter, at Trexlertown congregation. The day dawned auspiciously, and a crowded church greeted the pastor, who preached from Matt. 20: 24. The number of communicants reached 190 persons. The collection for Orphans amounted to \$17.50. Thus was collected for Orphans' Home, in entire charge, the sum total of \$70.37.

SYNOD OF POTOMAC.

Ten members were added to the Reformed church in Greencastle, Pa., Rev. C. Cort, pastor, in connection with the Easter Communion services. 4 of these were received by certificate, and 6 by confirmation; 4 of the latter receiving adult baptism. Six members were added to the Middleburg congregation, which is supplied by the pastor of the Greencastle charge, 5 received confirmation. This makes 20 additions to the Middleburg congregation since last spring. The Easter Communions were well attended by both congregations, and the outlook is in general quite hopeful.

Services were held in the Reformed church, Middletown, Md., on Good Friday morning, Saturday afternoon, and Easter Sunday morning, when the Holy Communion was celebrated. On Good Friday morning 20 persons were confirmed, one of whom was also baptized, and one was received by renewed profession. On the last Sunday of March, two young ladies who were about to remove from the place were confirmed. The Easter alms amounted to \$34.75.

The Easter Communion at Gettysburg, Pa., was solemn yet comforting. Services were held every day during the previous week. The church was beautifully decorated on Easter day. Twenty members were received by confirmation and two by certificate.

In the First Reformed Church, Baltimore, Rev. J. T. Rossiter, pastor, services were held every Wednesday and Friday evening during Lent, every evening during Holy Week, and on Good Friday morning, which were remarkably well attended, and such an interest in them seemed to prevail as never before. Three catechetical classes a week were under instruction since November 1881. On Good Friday night 29 persons were admitted to full communion in the church, 26 by the solemn rite of confirmation, 2 by reprofession, and 1 by certificate. A number of those confirmed are heads of families. It was a source of great joy to the pastor to see those come out on the Lord's side, who, for so long a time, had delayed making the all important decision. The Easter Festival was celebrated as usual by the Holy Communion, to which a large congregation came for spiritual refreshment. The altar and baptismal font were beautifully decked with Easter reminders. The Lenten and Easter alms for benevolence, were the largest in the history of the present pastorate.

SYNOD OF PITTSBURG.

The Second Reformed church at Greensburg, Westmoreland county, Pa., had a delightful Easter service and communion season. There were 24 additions—18 by confirmation and 6 by certificate. The pastor, Rev. J. W. Love, was assisted on Good Friday by Rev. D. B. Lady, and on Easter by Rev. A. K. Kline. The communion was the largest ever held by 18 communicants. This congregation is prospering greatly in their comfortable and beautiful new church building.

The additions to the First Reformed church at Greensburg, Rev. C. R. Dieffenbacher, pastor, during the recent communion, were 21, all heads of families. Of these, 19 were by certificate and 2 by confirmation. A new catechetical class has been organized.

SYNOD OF OHIO.

The Wyandot County Republican, Ohio, says: "The Reformed pastor, Rev. E. D. Miller, had a class of 24 catechumens under instruction here for the last six months. Thirteen of the older and best prepared of the class were confirmed and received into full membership on Good Friday. The services on the occasion were solemn and very interesting. The audience was very large and attentive. On Easter Sunday the sacrament of the Lord's Supper was administered to quite a number of guests. The rain, however, hindered many of the country members from attending. Besides the 13 of the class some 20 other members, all German, were received in connection. Also more satisfactory arrangements have been made with the English pastor of the congregation. The pastor has labored among the people about one year, and his work has evidently been blessed."

General Church News.

SYNOD OF THE UNITED STATES.

A new spirit and quickened life seems to move among the members of the Reformed Church (German) in Pottsville, Pa. After seventeen years of faithful service, Rev. C. Baum preached his farewell sermon in this church on Easter of last year. Accustomed to the pure German tongue, the congregation experiences a difficulty in obtaining a man to suit it. Since the dissolution of the pastoral relation, the congregation has approvingly been cared for, and with good results, by Mr. A. S. Keiser, a student of Ursinus College, Collegeville, P.

The congregation, standing greatly in need of an organ, Rev. Keiser, in company with the consistory, canvassed in and outside of the congregation, collecting money for this purpose. The organ was purchased, and dedicated by Revs. Appel and Schelly. It is an ornament to the church, and gives satisfaction in every way. The Sunday-school also needs an organ, purchased a beautiful small pipe-organ. The school is animated with the right spirit. The best of all is, that both organs are paid for. May the Lord bless those who hitherto, to their highest ability, have aided in the good work. All the members of the congregation belong to the working-class, and earn their bread by the sweat of their face.

After the services on Palm Sunday, some ladies of the congregation, through Mr. H. Messner, superintendent of the Sunday-school, who made a short address, handed to Rev. Keiser a magnificent gilt-edged Bible. Rev. Keiser, in the name of the congregation, heartily thanked the donors, remarking among other things that God loveth a cheerful giver.

Rev. J. H. A. Bomberger, D. D., President of Ursinus College, writes us as follows:—"The Spring Term has opened finely, forty accessions. These added to the old students back, gives a much fuller attendance than we have had for several years. At morning chapel services, the old room is now quite full. All are happy, and inspired with fresh life."

Rev. C. H. Mutchler having accepted a call from Overton Mission, Bradford and Sullivan counties, is to be addressed at Dushore, Sullivan county, Pa.

SYNOD OF PITTSBURG.

On April 18, 1882, Rev. Samuel T. Wagner was installed as pastor of the Wills Creek charge, by a committee of Somerset Classis.

At a special meeting of Clarion Classis, March 21, the Licentiate Jacob S. Hartzel was received from Lehigh Classis, and ordained to the gospel ministry. He had received a call from the South Bend charge, and was immediately installed by Classis.

The Reformed Church has made wonderful progress in Bedford county, Pa., in the last few years. Our Church is now said to be the strongest in the county. February 26, a new Reformed Church was dedicated in the beautiful village of Pattonville. The cornerstone of the new building was laid last July. Rev. F. A. Ruple of Martinsburg, Pa., former pastor of the congregation, preached the dedicatory sermon. \$2600 were raised without difficulty, and all debts paid. The church is a handsome building, 55 by 36 feet in size. It is built of brick, and has both bell and steeple. The entire cost of building was \$3300. Alongside of the church stands a new parsonage in place of the old one, which was destroyed by fire a few years ago. Rev. J. N. Bechtold is pastor of the congregation, which is indeed not large in numbers, but active in good works. The dedication of their new church was to the members of the congregation, a day of jubilee. Services were held in the church the evening preceding the dedication, and each evening during the week following.

SYNOD OF OHIO.

Rev. A. L. Hassler has resigned the pastorate of the Bunker Hill charge, Ohio, and will be succeeded by Rev. J. Steiner. Rev. Hassler began his pastorate July 1, 1879. The charge consists of three congregations.

Rev. J. F. Hale lately added to the church at Fairfield, O., 19 persons by confirmation, and 8 by certificate. Eight children also were baptized. A number of the members of the charge lately visited the pastor, and brought him gifts to the value of \$90.

In connection with a series of divine services which began March 5, and were conducted by Rev. L. B. Clayton, who was assisted by Rev. E. F. Tucker, a Reformed Church was organized at Fairview, Ind., with twenty members, to which number one person was added by adult baptism and confirmation. Divine services closed March 9. A promising future is before the congregation.

Nearly two years ago Rev. A. Toensmeier, of Ironton, O., was heavily visited in the death of a sixteen-year old son, a very promising youth, and now it hath pleased God to afflict him again in removing from him by death his wife. She died on the evening of March 25, aged 46 years, 5 months, and 1 day. She was buried March 28. Rev. A. Seyring preached the funeral sermon in the German language, basing his remarks on Rev. 14: 13; Rev. Calhoun, pastor of the English Presbyterian Church in Ironton, followed with a short address in English. May the God of all comfort heal our brother's wounds.

S.

General News.

HOME.

The storm on the 27th of April damaged the Ocean Pier at Long Branch, N. J.

Martinez, Cal., April 27th.—A mob attacked a Chinese house last evening, throwing the inmates from the second story windows. Three Chinese are badly hurt, and two will probably die. Several others are severely injured. The mob are unidentified at present, but the citizens denounce the attack as a shameful outrage.

A boy who escaped gives a horrible account of the massacre by the Indians in Arizona on the 13th of April. Forty persons were tortured and then killed. Another despatch dated April 26th, says the town of Galeville, in Arizona, just over the New Mexico line, was burned and completely destroyed this afternoon by Indians. Thirty-five white people were killed. The Indians are scattering into small bands and making for the Chiricahua mountains. Colonel Forsyth, with his entire command, is in pursuit.

FOREIGN.

The corporation of Marseilles has sued the Ex Empress Eugene to compel her to relinquish the Chateau, presented to the Emperor by the municipality.

Mr. Bradlaugh has brought suit against the Sergeant-at Arms for the ejection from the lobby of the House of Commons.

London, April 27th.—The marriage of Prince Leopold to Princess Helena, of Waldeck, took place at St. George's Chapel, in Windsor, to-day.

A large crowd of people gathered at Paddington Station this forenoon to witness the departure of the wedding guests. Windsor

was gaily decorated with flags and bunting in honor of the event. The shops were closed, and the town was crowded with visitors. Salutes were fired during the day.

The war-ships at Portsmouth and at other places were decorated with flags. The weather was fine. The marriage ceremony, which was conducted with great pomp, was concluded shortly after 1 o'clock this afternoon. The Archbishop of Canterbury was the chief officiating clergyman.

London, May 1.—There was a riot at Frankford, County King's, on Saturday. A number of persons who were reported to have paid their rents were set upon and fearfully beaten. The police arrested thirty persons and cleared the streets at the point of the bayonet.

SEMINARY NOTICE.

The Commencement of the Theological Seminary of the Reformed Church, Lancaster, Pa., will be celebrated on Thursday evening, May 11th, in the College chapel at 8 o'clock. The graduating class numbers 5. The Board of Visitors will convene on the afternoon of Tuesday, the 9th.

E. V. GERHART,
Pres. of Faculty.

Lancaster, Pa., April 17th, 1882.

THEOLOGICAL SEMINARY.

The Annual Meeting of the Board of Visitors of the Theological Seminary will be held at Lancaster, in the College building on Tuesday afternoon, May 9th, at 3 o'clock. The members are requested to be punctual in their attendance.

THEO. APPEL, Secretary.

A PREMIUM FOR A TRACT.

A Premium of TWENTY DOLLARS is hereby offered for the best four page Tract on "THE REFORMED CHURCH IN THE UNITED STATES," for general distribution. Tract to contain 1500 words.

A Committee composed of Revs. J. A. Peters, Dr. J. B. Shumaker, J. G. Fritchey, Prof. J. I. Stahr and Elders Christian Gast and Jno. B. Roth, Chas. Denues, Esq., all of Lancaster, Pa., will review the manuscripts, and decide which one is entitled to the Premium.

Manuscripts are to be sent to any member of the Committee, Lancaster, Pa., by June 20th, '82.

Those sending them will sign them with an assumed name, and put assumed name and their own name in an envelope enclosed in another, which is to be directed to the undersigned.

All manuscripts to be the property of the undersigned.

CHAS. G. FISHER,
Ref. Ch. Pub. Bd.,
907, Arch St. Phila., Pa.

March 20, 1882.

SPECIAL NOTICE.

We are now sending out statements of accounts from the Book Department—and trust those receiving them, will at once remit the amount of their indebtedness, as we have special claims maturing, to meet which, at an early date, we desire to have funds in hand.

Also those indebted for Periodicals—we ask as a special favor, for the same reason, that they remit without further delay.

We also again ask the patronage of the Church, in our several Departments—hoping to merit the same.

CHAS. G. FISHER, Superintendent
Ref. Church Pub. Board,
April 17, 1882. 907 Arch St., Phila.

A LIST OF PREMIUMS FOR NEW SUBSCRIBERS FOR "THE MESSENGER."

As an inducement to any one who may be disposed to exert himself in procuring new subscribers for "THE MESSENGER," we offer the following as premiums:—

For one new cash subscriber, one copy of "Psalms and Hymns," plain.

For two new cash subscribers, one copy "Golden Censer," emb., gilt, or "Family Assistant," by Dr. S. R. Fisher, or "Notes on Catechism," by Rev. A. C. Whitmer.

For three new cash subscribers, one copy of "Sinai and Zion," by Dr. B. Bausman, or "Creed and Customs," by Dr. G. B. Russell, or "Heavenly Home," by Dr. H. Harbaugh, or "Artist and His Mission," by Dr. W. M. Reilly, or "Order of Worship," plain, or "Psalms and Hymns," imitation morocco, gilt, or "Golden Censer," imitation gilt.

For four new cash subscribers, one copy "Psalms and Hymns," turkey antique, or large (12mo) roan, or "Notes on Catechism," and "Family Assistant," or "Golden Censer," turkey antique, or "Order of Worship and Hymns," embossed gilt.

For five new cash subscribers, one copy "Hymns for Reformed Church," imitation Turkey gilt, or "Order of Worship," imitation morocco, full gilt, or "Sinai and Zion," and "Wayside Gleanings," by Dr. B. Bausman, or "Ursinus Commentary."

For ten new cash subscribers, 1 sett, 3 vols. "Harbaugh's Future Life," or 1 sett, 5 vols. "Lives of Church Fathers," or "Sinai and Zion," "Wayside Gleanings," "Lives of the Apostles," by Rev. D. F. Brendle, and "Notes on Catechism."

For any number of subscribers above ten, we will furnish such books as are offered as premiums for numbers as above stated, subject to the selection of the party procuring the subscribers.

All communications and monies are to be sent to Reformed Church Publication Board, 907 Arch street, Philadelphia, Pa.

NEW CHURCH-REGISTER.

Something New and Useful for Pastors and Congregations. Every Congregation Should Have It.

The importance of such a register every one is able to estimate for himself. It was heartily indorsed by the Ohio Synod. See new minutes. It contains nine records for various purposes, with two hundred and fifty pages, and its size is quarto.

Half cloth binding, single copy, to one address, postage paid, \$2.25. Two or more copies to one address, \$2.00 per copy, postage paid. Address Rev. M. Loucks, Box 66, Dayton, Ohio, or Ref. Ch. Pub. Bd., 907 Arch street, Philadelphia.

Business Department.

TO SUBSCRIBERS.

Please examine your labels and if it is time to renew your subscription for another year, or you are back more than one year, remit us the amount by check, Postal Order or Registered Letter, at as early a date as possible.

Should you remit and on examining the label on your paper you do not find the proper credit given after two weeks have elapsed, please inform us by postal, so that any failure to reach us may be discovered or any mistake or omission may be corrected.

Will not every subscriber make it his or her business or duty to secure at least one new subscriber, and thus obtain some one of the premiums offered in another column, and help to increase the number of subscribers?

Renew Subscriptions for "GUARDIAN," "CHILD'S TREASURY," "LESSON PAPERS," (advanced & primary); "SCHOLARS QUARTERLY," "SUNSHINE," and "REFORMED QUARTERLY" for 1882.

THE REFORMED CHURCH PUBLICATION BOARD.

907 ARCH ST., PHILA.,

Offer for sale the following books:

THE ARTIST AND HIS MISSION.
By Rev. W. M. Reilly, Ph. D. Price \$1.50.

THE APOSTLES:
Their Lives and Labors.
By Rev. D. F. Brendle, A. M. Price \$1.25.

NOTES ON HEIDELBERG CATECHISM.
By Rev. A. C. Whitmer. Price \$1.00.

CONFIRMATION:
A Tract for Catechumens.
By Rev. A. C. Whitmer, Price 8 cts. per copy; 75 cents per dozen.

THE OFFICE OF DEACON,
And Its Practical Work.
By Rev. L. D. Steckel. Price 10 cents per copy; \$1.00 per dozen.

THE SHORTER HEIDELBERG CATECHISM.
By Rev. D. Van Horn, D. D. Price 8 cents per copy; 90 cents per dozen. Half bound 12 cts.; \$1.20 per dozen.

THE FATHERS OF THE REFORMED CHURCH.
Vols. I II III IV V. By Rev. H. Harbaugh, D. D. and Rev. J. Y. Heiser. New edition of Vol. I. just received. Price \$1.50 per Vol.

CREED AND CUSTOMS OF THE REFORMED CHURCH.
By Rev. Geo. B. Russell, D. D. Price \$1.50.

SINAI AND ZION;
Or, A Pilgrimage Through the Wilderness to the Land of Promise.
By Rev. B. Bausman, D. D. Price \$1.50

WAYSIDE GLEANINGS.
By Rev. B. Bausman, D. D. Price \$1.25.

THE FAMILY ASSISTANT.
By Rev. S. R. Fisher, D. D. Price \$1.00.

HARBAUGH'S HARFE;
A collection of Penna. German Poems.
By Rev. H. Harbaugh, D. D. Price \$1.25.

HEAVEN, HEAVENLY RECOGNITION AND HEAVENLY HOME.
By Rev. H. Harbaugh, D. D. The first two \$1.25 a piece; the last \$1.50.

All of the above books sent postage paid on receipt of the retail price.

PHOTOGRAPH
OF THE LATE
Rev. SAMUEL R. FISHER, D. D.

An excellent likeness, price 30 cents.

SUPPLIES FOR SUNDAY-SCHOOLS.
LIBRARIES, REWARD CARDS, TICKETS, &c., &c., at as low prices as they can be purchased elsewhere, to be had at our store. We hope that those who are in need of such will give our rather their—store the preference. Bear in mind we can furnish you with everything in this line at the same rates as they can be obtained anywhere else. Give us a trial!

HYMNS & MUSIC FOR SUNDAY-SCHOOLS.
Hymns and Carols, by Miss Alice Novin. \$4.50 per dozen. Companion of Psalms, by Rev. Dr. Van Horn, D. D. \$3.50 per dozen. Song Treasury, by J. H. Karsaknob. \$3.50 per dozen. Silver Echoes, New, by J. H. Karsaknob. Also all Music Books published at Publisher's prices. We solicit orders for any of the above, which will be promptly and satisfactorily filled.

Hymn Books, Order of Worship, Golden Censer, Catechisms in all styles of binding and at all prices.

SUPPLIES FOR OUR MINISTERS.
We have a full line of Sermon, Note, Cap and Letter Paper, Envelopes, Inks, &c., &c., Scratch Tablets of all sizes, &c., &c., at reasonable prices. We can also fill orders for Miscellaneous Books at prices as low as offered by any house in the trade.

We respectfully solicit the patronage of the Church. Address
REFORMED CHURCH PUBLICATION BOARD
907 Arch Street, Philadelphia.

Youth's Department.

THE RESURRECTION OF CHRIST.

BY THE REV. GEO. S. WOODHULL.

He lives again—our blessed Lord;
Forth from the tomb He comes a King—
By angel bands He is adored;
All ye, His people, to Him sing
Alleluia!

He lives again—no more to die,
Far, far above the starry sky,
And ransomed millions to Him cry
With myriad angels, throned on high,
Alleluia!

He lives again—He comes again
With glorious power and majesty,
The victor King, the Judge of men,
To lead His saved above the sky.
Alleluia!

He lives again—He reigns for aye;
And with Him there, the ransomed host,
In bliss complete and glad array,
Praise Father, Son and Holy Ghost.
Alleluia!

—Presbyterian Journal.

WHERE THE PEARLS COME FROM.

BY EESUNG EYLISS.

"Where were my beautiful ear-rings found, papa?"

"They came from the Gulf of Manaar, the greatest pearl-fishing station of the world. The natives from the coast of Ceylon, which is on the east, as well as those from the southern side of Hindostan, on the west, gather them in great numbers at certain seasons of the year for the pearl fishery; some also come from greater distances, and with them come many traders, even from distant regions for the purchase of the pearls.

"My ship was lying becalmed one day, when we saw a boat coming out from the Ceylon side, and thought possibly the man was coming to board us. But when he was within about a cable's-length of the ship, he stopped, lowered an anchor, and I saw from his preparation that he was about to dive for pearl-oysters. It is very seldom the natives do this alone, as several being in a boat they are able to assist one another.

"In the diving the man must hold his breath long enough to go to the bottom, gather what oysters he is able, and return. In order to save time, he is commonly carried down by a frame-work, to which heavy weights are attached. When it reaches the bottom he lets go of it, gathers with all speed whatever oysters he can find, and when he can stay no longer, he springs for the surface, coming up, of course, very rapidly from his own buoyancy. The men in the boat manage the weight, and are ready to help each diver when he rises exhausted from his long retention of his breath; and if he is pursued by a shark, they draw him into the boat with all speed, frightening away the fish at the same time by violent blows and splashing.

"This man, however, was without help. With my glass I watched him lower his stone so as to adjust the rope to its right length, fasten it to the side of the boat, and draw up the stone again ready for use. Feeling curious to watch his proceedings, I ordered a boat to be lowered, and started from the ship just as he had completed his preparations. When we had passed about half the distance toward him, he made his descent. I saw him take hold of the weight rope, loose the knot which held it, so as to let it fall, and then he disappeared like a flash. My men were pulling moderately, and we were within about thirty yards, when his head burst from the water with a cry such as I hope I never may hear again.

"It needed no second thought to assure me of his danger; he was attacked by a shark. I called to my crew, and they sprung to their oars with all the vigor of men who knew that a life was at stake. I headed the boat straight between the shark and the man, hoping that our approach might prevent the attack, but the beast was too fierce and too hungry to be driven off. As the bow of the boat passed the Indian, he made a spring for it, and the bowman caught him by the hand; but before he did it I had seen the shark turn on its back, and I knew what it meant. The white of his under surface glanced in the light, and shot across like a flash directly beneath the boat.

"The poor fellow's face had lighted when he felt the strong grip of the bowman's hand, but the next instant that look changed into an expression of despair, and with a scream, this time of fearful pain, he was torn away, and the water was

filled with blood. In a moment two men caught his outstretched hands, and fairly hurled him into the boat. But one leg was gone; those awful jaws had cut it away as clean as a knife or a cannon-shot could have taken it.

"His face had lost its agonized look; it was placid and bore no marks of pain. He breathed but three times; he spoke—oh, with such tenderness of feeling!—only two words, 'Kenyan yatti,' and was dead. Fastened to his neck was his bag, and in it were four pearl oysters.

"After our return to the ship, I opened the oysters, and searched them carefully. In the very first one, and almost at the very first moment of my search, I found two magnificent pearls, a perfect match for each other in size, color, and lustre. I knew well the Tamil words he used; they mean 'My darling child,' and I thought that he had perhaps come out on this dangerous excursion alone to secure a present for her. When I returned home and found I had a darling child of my own, I determined that those two Tamil pearls should be if she lived, her birth-day present for her tenth year, and that I would tell her their sad story."

"Oh, papa! papa! how can I ever thank you enough for them! I shall never forget the poor Tamil girl to whom they seem to belong."—Harper's Young People.

ANECDOTES OF CORREGGIO.

There are several anecdotes related of the great Correggio; one is that, when he first saw one of Raphael's great pictures he gazed upon it a long time, and then exclaimed, enthusiastically: "I also am a painter!" and, I dare say, he then felt himself moved to try if he, too, might produce pictures which should live and bear his name through future centuries.

When Titian saw Correggio's frescoes at Parma, he said: "Were I not Titian I should wish to be Correggio." Annibale Caracci, another great artist, said of Correggio, more than a century after that master's death: "He was the only painter!" and he declared that the children painted by Correggio breathe and smile with such grace that one who sees them is forced to smile and be happy with them.

At Seville, in Spain, there was a large picture by Correggio, representing the "Shepherds Adoring the Infant Saviour," and during the Peninsular War (1808-14), when the people of Seville sent all their valuable things to Cadiz for greater safety, this picture was cut in two, so that it could be more easily moved. By some accident the halves were separated, and afterwards were sold to different persons, each being promised that the corresponding half should soon be delivered to him. Great trouble arose, because both purchasers determined to keep what they had, and each claimed that the other part belonged to him; and as they were both obstinate, these half-pictures have remained apart. It is very fortunate that each of them forms a fine picture by itself, and perhaps they thus give pleasure to a greater number of people than if they were united.—From Mrs. Clement's "Stories of Art and Artists" in St. Nicholas for May.

ABOUT THE SERMON.

"Mother," said Willie Dean as soon as he had reached home after the morning service, "I know where the text was."

"Yes, dear," said his mother, "I thought you would remember it."

"Why?" asked Willie.

"Because you listened attentively to what was said," replied Mrs. Dean; "that is the way to understand what you hear, and a thing once well understood is not easily forgotten."

"I remember something," said little Katie. "The minister said 'be kind,' he said it many times."

"So he did, my daughter," said Mrs. Dean; "you have a good motto for next week, and every week, in those two little words, 'be kind,'—haven't you, dear?"

"Yes, mamma, one easy to remember," said Katie.

"I want my children always to be kind to everybody and everything," continued Mrs. Dean. "But here is my Bible; now Willie, where shall I find the text?"

"Ephesians, fourth chapter and thirty-second verse," answered Willie promptly.

"How did you remember it?" asked Mrs. Dean.

"I kept saying it over and over to myself, until I was sure I had learned it," replied Willie.

"You may read the verse aloud," said his mother.

Taking the Bible, he read these words:

"Be ye kind to one another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you."

"The minister said something about an angel," said Katie.

"I remember," said Willie. "He said we should learn that verse very thoroughly before a week had passed, if it could be, so that an angel should repeat it to us every time we were unkind."

"Yes," said Mrs. Dean, "he said the angel would not only when we spoke unkindly, but when we thought or acted unkindly to any one."

"I think it must be hard not to think unkindly sometimes," said Willie. "I didn't say a word to Billy Jones when he pushed my new cap in the mud, but I thought he was a mean boy to do it."

"But you might have thought how Billy's mother is dead, and his father a miserable drunkard, and how he has no one to teach him any better, and so felt more of pity than unkindness for him," said his mother.

"I might if I had been as good as you are, mother," said Willie, "but it's hard work!"

"Hethat ruleth his own spirit, is greater than he that taketh a city," said Mrs. Dean. "We must persevere to accomplish anything truly praiseworthy, my son. Do you recollect anything about a sullen face, Willie?" continued his mother.

"Yes, ma'am," replied he, blushing and looking quite ashamed. "He said it was not kind to look sullen."

"Yes," said Mrs. Dean, "the minister said 'a sullen face is an abiding unkindness.'"

"It seemed as if he was saying that just for me," said Willie.

"That," said his mother, "was because your conscience was whispering to you. I think it was telling you something like this: 'You are sullen sometimes, Willie Dean! you don't try to look pleasant when you cannot do as you would like best. That is unkind of you! unkind to your mother, and sister, and every one around you!'"

"I never thought of it before," said Willie. "I will try to do better, mother, in future; indeed, I will try very hard."

"I hope you will," said Mrs. Dean. "Nothing would give me more pleasure than to see my little boy overcoming the bad habit of pouting and looking unpleasantly! If it is unkind to look sullen, it is more than kind to look cheerful and happy, for a merry heart doeth good like a medicine."

"I will remember," said Willie. "'Be kind' shall be my motto as well as Katie's."

"Willie, we did get some good from the sermon, didn't we?" said Katie.

"Yes," replied Willie. "I don't think I shall want to stay away from church again."

"Nor I, either," said Katie.

"In future," said their mother, "we will talk about the sermon after service, as we have done to-day. When you write more readily, it will be an excellent plan for you both to have books in which to write the text and what you can remember of the sermon, expressing the latter in your own words."

"I should like that, shouldn't you, Willie?" said Kate.

"I think I should, very much," answered he.

"It is a very improving exercise for the mind," said Mrs. Dean. "Your grandfather commenced doing so in early youth, and continued the practice as long as he was able to go to church."

DR. CHALMERS' CROWN.

Thomas Chalmers, Scotland's most eloquent preacher, was a broad student. Mathematics, natural philosophy, botany, political economy and similar studies so fascinated him that he became remarkably proficient in them all. The French Academy made him one of their corresponding members, an honor only bestowed upon foreigners eminent for some scientific or literary attainment. He was also a learned theologian, and for years was the leading theological professor of the Free Church. He found use for his knowledge of science in his pulpit and professional ministrations. His political economy he put into practice when he took charge of the worst district in Glasgow. In a few years he made it prosperous and self-supporting.

An anecdote will show how enthusiastically he once pursued his botanical studies. In the early days of his ministry he was settled over a small country church. Not unfrequently he would get to the kirk before the people had arrived, and then busy himself in collecting flowers, until service-time. One Sunday morning he wandered so far into the fields, picking here and

there a flower that suddenly he found that the hour for opening the service had come and passed. Cramming on his hat, which was full of flowers, he hastened to the church. The congregation showed signs of impatience as he entered, which made the clergyman still more nervous. Doffing his hat, but forgetting its contents, he strode up the aisle and into the pulpit, crowned with variegated flowers. The congregation looked and thought, and some of the juniors smiled. But "Tammy" Chalmers was always a little absent-minded, and few thoughts of the flowers remained while the eloquent sermon was preached.—Youth's Companion.

DANDELIONS.

BY ELIZABETH A. DAVIS.

"I think," said Mother Golden-Head,
To all her children dear,
"I think we'd better be astir,
And see how things appear."

Then forth she led them one by one,
Through fields and meadows sweet;
A gayer troop of Golden-Heads
'Tis rare for one to meet.

"Good morning, Mistress Golden-Head,"
Said modest Daisy-White;
"It seems to me I never saw
You look so fresh and bright."

"Pray tell me where you've been to find
Such lovely shining hair;
There's nothing in these parts, I know,
That can at all compare."

"I think I've only been asleep,
Yes, fast asleep," she said;
"And while I slept the fairies poured
Gold-dust upon my head."

—Our Little Ones.

A GOOSE THAT WANTED TO BE A TURKEY.

A writer in a recent paper tells a story at which she says she laughed more than she had laughed in a year before; and it was all about a ridiculous goose that was not content to be what the Lord had made him, but tried with all his might to be something else—the foolish creature!

Once upon a time—which was a year or two ago, in fact, down in Gloucester (and that is as near as I can come to telling you where it happened: for this is a true story, you know)—a lady who is a great poultry-raiser, found that one of her turkey-hens was 'clean distracted' to go to setting, and there was not a setting of turkey-eggs to be found for her anywhere.

Miss Lizzie thought and thought; she could not bear poor old Mrs. Turkey to be disappointed when she had set her heart upon raising another young family.

Presently a bright idea came to her, and she went round to all the nests to see what she could find in the way of eggs to accommodate the old creature. In the hen's nest she found three; in the duck-house there were seven; in the turkey-house four; and in the goose-pen one big white egg lay by itself just waiting for her. She gathered all these odds-and-ends of eggs in her basket, and went to the turkey-house, determined to gratify Mrs. Turkey-hen, even if she gave her a nest of odds and ends to sit on. If she hatched them, well and good; if she didn't, it was no loss.

Now you know—that is, some of you do, I expect—that different eggs take a different length of time to hatch. For instance, a hen hatches her eggs in three weeks, a duck takes four, a turkey takes five, and a goose does not bring out her brood for six; so all the eggs could not be put in the nest at once. Therefore Mrs. Turkey went to work gravely on the goose egg.

After she had sat a week the four turkey eggs were added to her stock; the next week in went the duck eggs, and the third week brought her a reinforcement of hen's eggs; and presently the whole six weeks had slipped away, and one morning when Miss Lizzie went to unlock the door, there was the madame, very thin and meager-looking from her long sitting, but proud possessor of a motley family.

Every egg had hatched; three little downy chickies, seven fuzzy little yellow ducks, four pretty striped little turkeys, and one wide-footed yellow gosling. It was a funny, funny family; but the old mother got on very well with them for a time, and took equally good care of them all.

Soon, however, her ungrateful chick-abid-dies began to spend the most of their time with the hens, and finally they deserted her altogether. Then the little ducks kept her in a constant state of anxiety, because they would go into the water, which she knew well enough was not a natural taste for turkeys; she scolded them roundly, but the result was the same as

with the chickens; and they left her finally and took up their quarters with the ducks.

So the good old foster mother had only one of the motleys left in her family, and that was the goose. But gooseie gosling made up to her for the coldness and ingratitude of the others; he was perfectly devoted to her, and followed right at her heels all the time.

But after awhile it ate so much and trotted about so much that it grew to be a big goose, and then Miss Lizzie began to think it ought to learn to live with its own sort of people. So one evening, after she fed the fowls she decided to make the change.

And just here I must tell you how funny that feeding was. She never called them to feed; she used to ring a bell, and they would all come, no matter where they were. Three times a day the bell called all the folks in feathers together, the same as other folks! In the evening, after they had eaten their supper, they would all go, without one bit of trouble, into their different houses for the night; and as I began to say, Miss Lizzie tried to teach the turkey's goose-child to go and sleep with the geese.

He did not like it at all, and such a time as he gave her trying to have his own way! Finally she had a high fence built around the turkey-house, which they could fly over well enough, but poor gooseie could not and then such a taking as he was! He tried and he tried, he quacked and he cried, but he could not climb that fence anyway.

At last when he found he could not get in the turkey-house and make believe he was a turkey, he would drop his wings, turn round and make straight for the goose-pen, crying every step he went. He had a funny voice, and it sounded exactly as if he said 'O la! O la!' as he went along. As soon as he got in the pen he was quiet enough, but the moment the fowls were turned out in the morning, he would run as fast as his flat feet would carry him to old Mother Turkey, and cackle and gabble like the happiest of geese.

They were comical folks, those fowls of Miss Lizzie's! One day she took some visitors to the hatching-house. There sat the hens, sober as judges, turning their bright eyes from side to side, but not taking any other notice of the ladies.

The ducks, too, kept their seats; they had come on purpose. But those ridiculous turkeys! they seemed to think the ladies were an investigating committee of some sort so every one got up off their nest and turned gravely round, as much as to say 'Only a few eggs in there, ladies; you can see for yourselves!' and then just as gravely sat down again.

Pleasanttries.

What the milkman said when he found a fish in the milk: "Good heavens! The brindle cow has been in swimming again."

When a man is about to be told a secret he shuts the door. When it is a woman, she opens the door, to be sure no one is listening outside.

Miss Araminta Gushington speaks of the "solemn season of loaned." She never could bring herself to say Lent. It is so painfully vulgar, you know.

During the next century a companion story to "The Man Without a Country" will probably be written. It will be entitled "The man Without a Pension."

"Ain't this a little high?" asked a timid tenderfoot of a Deadwood tavern-keeper, who had charged him \$4.50 for his dinner. "It may be a little high," replied the host, fumbling with the handle of a revolver in the cash-drawer; "but I need the money." He got it.

"Nothing," said an impatient husband, "so reminds me of Balaam and his ass, as two women stopping in church and obstructing the way, to indulge in their everlasting talk." "But you forget, my dear," returned his wife, meekly, "that it was the angel who stopped the way, and Balaam and his ass who complained of it."

The Rev. Arthur Anniceseed, of Utica, is a disciple of Wilde and is pronounced by his lady parishioners a very zephyr of poetic piety. His preaching is very delicate. Last Sunday he read a portion of Sacred Writ detailing a rehearsal of Jonah's submarine adventures. "We come now to Jonah," said Arthur, "who passed three days and three nights in the whale's—ahem—society."

Religious Intelligence.

At Home.

The refusal of a Catholic priest to allow the remains of John C. Galvin, a Protestant, to be buried in a consecrated cemetery at Stoughton, Mass., caused a good deal of excitement in that town.

The Pacific Garden Mission of Chicago is furnishing a free breakfast on Sunday mornings to the men in that vicinity, who thus are kept out of the saloons, and while enjoying a good meal they listen to singing and to short addresses.

The net profit of the New York Book Concern of the Methodist Episcopal church was \$69,064, and of the Western Concern, \$25,466, a total of \$94,530 during the last year. This large property trust is wisely administered.

The congregation of the church of St. Francis Xavier, in Cincinnati, have contributed \$20,000 towards rebuilding the church, which was burned recently. The congregation, though very large, is said to be one of the poorest in Cincinnati.

The General Conference of the Methodist Episcopal Church, which meets May 3, will be composed of 254 delegates, representing 39 annual conferences. The delegates will be very largely new men. Of the 152 clerical members of the conference of 1878 only 63 have been elected to the present conference.

While the school laws of Utah expressly forbid the use of public school funds for the support of sectarian or denominational schools, the Book of Mormon and the Mormon Catechism are used as textbooks, and children have been expelled for refusal to study from these books. No teachers can obtain employment in these schools except members of the Mormon Church paying tithes regularly.

Archbishop Purcell's debts aggregated \$4,000,000, and the church property held in his name is estimated at \$2,000,000 or \$3,000,000. Suit has been brought for an order to sell the property to pay the debts of the Archbishop. The question will turn on the nature of the title by which the Archbishop holds the churches of the diocese. It will be maintained on the one hand that the debts were the Archbishop's, and the property held in his name is legally liable for them; and on the other hand, that the Archbishop held the mere relation of trusteeship, and the congregations were the real owners. The testimony will relate to the canon law as it implies to the title to about 60 pieces of real estate, situated in 20 different counties in Ohio. Whatever the issue may be, Roman Catholics and Protestants alike should learn a lesson of prudence; none should be entrusted, however exalted his position in Church or State, with large sums of money without security and supervision.—*Christian Advocate*.

Abroad.

The pulpit desk used for many years by the late Dr. Leonard Bacon in the Centre Church, New Haven, was sent to Honolulu when the church was repaired, a few years ago, and is now in use there in Kawaiahao Church.

The Missionary Herald says that since the Hawaiian kingdom has joined the Universal Postal Union, Natal in South Africa is the only field in the world occupied by the American Board to which letters cannot be sent at the rate of five cents a half ounce.

Burial scandals in Anglican parishes are quite as numerous now as before the bill was adopted giving rights of burial to Dissenters. A rector recently refused to enter the name of a Dissenter on the burial registry, because he had not been buried with the church services. The Queen's Bench, on appeal, ordered him to enter the name, but he left the matter to an assistant. The court has now issued a peremptory order to the rector to enter the name, as he alone is empowered to do so.

In a region of Asia Minor, probably three times as large as the State of Massachusetts, embracing ancient Cappadocia and a part of Phrygia, men, women, and children are starving. The cry comes for help. The people have done their best to help themselves and now turn to us. Through Mr. L. S. Ward, treasurer of the American Board, Congregational House, Boston, within twenty-four hours' time funds can be placed at the disposal of Messrs. Farnsworth and Bartlett and trustworthy native agents, by whom every cent will be applied for the relief of the perishing. Shall there not be an instant and a generous response to this call?—*Independent*.

The Benedictine Monastery at Solesmes, in France, has been closed by the authorities, the seven or eight inmates allowed to remain fifteen months ago as caretakers having gradually been augmented till the establishment was virtually reconstituted. A week's grace was allowed them for reducing their numbers to the assigned limit, but they flatly refused to do so. Several other monasteries are threatened with the like severity in case of recusancy. The dispersion of the Benedictines was effected by fifty gendarmes, a detachment of the Line being stationed outside. The door had to be forced and the monks dragged from the chapel, where they were chanting. The Abbot was removed last, and knelt outside the door, after which he informed the Prefect that he had incurred excommunication.

1882. LESSON HELPS AND PERIODICALS FOR SUNDAY SCHOOLS,

PUBLISHED BY THE
Reformed Church Publication Board,
REV. CHAS. G. FISHER, Superintendent,
907 Arch Street, Philadelphia.

GUARDIAN.

A monthly Magazine for Young Men and Women and for Sunday-school Teachers. The Sunday-school has a special Department, in which are the **Lessons and Comments**, or **Notes** for use of Teachers. A valuable assistant in the study and teaching of the Sunday-school Lessons from the Reformed standpoint.

Rev. J. H. DUBBS, D. D., Editor.
Single Copy \$1.25 per year. Over 5 copies to one address, \$1.00 per copy, one year.

SCHOLAR'S QUARTERLY.

The Sunday-school scholar's assistant in the study of the Lessons, containing the **Lessons and Comments**, or **Notes** for the Scholars. Issued Quarterly, four numbers a year.

One No. 5 cts. Single copy, one year, 20 cts. Over 5 copies to one address, 15 cts. each one year.

ADVANCED LESSON PAPER,

\$7.80 a hundred, per year.

PRIMARY LESSON PAPER,

FOR THE SMALLER SCHOLARS. Illustrated. \$7.80 a hundred, per year.

CHILD'S TREASURY,

An Illustrated Paper. Issued Monthly and Semi-Monthly.

Adapted to the wants of Advanced Scholars.
Rev. R. L. GERHART, Editor.
Single copy, monthly, 25 cts. Semi monthly, 40 cts. per year. Over 5 copies to one address, monthly, 15 cts. a copy. Semi monthly, 28 cts. a copy, per year.

SUNSHINE,

An Illustrated Paper for the Little Folks.
Issued Weekly, single copy, 35 cts. per year. Over 5 copies, 25 cts. a copy, per year.

EDW. J. ZAHM, MANUFACTURING JEWELER,

ZAHM'S CORNER, LANCASTER, PA.
We have added to our business a complete MANUFACTURING DEPARTMENT, and are prepared to make up any special orders in jewelry Persons desiring anything made to their own order or design for

CHRISTMAS GIFTS,

will oblige by sending in their orders early. We will ship to any responsible person, ending an order with acceptable references, goods for selection, or if preferred, we will select and send subject to exchange if not satisfactory.

COMMUNION SETS

for Church service or for pastors' use, made to our own order, and extra heavy plated. We call special attention to the

LANCASTER WATCH,

believing it to be the best American watch now in the market. We solicit correspondence, and are confident that quality being equal, our prices are as low as any house in the U. S. Address

EDWARD J. ZAHM, LANCASTER, PA.

IVINS, DIETZ & MAGER,

Wholesale and Retail Dealers in

CARPETINGS,

OIL CLOTH, WHITE CANTON MATTINGS, FANCY

RED CHECK MATTINGS,

RUGS, MATS, &c.
NO. 52 SOUTH SECOND STREET, AND
NO. 43 STRAWBERRY STREET, Above Chestnut,
PHILADELPHIA.
First Street west of Second.

LANDRETH'S SEEDS

THE SEED. DAVID LANDRETH AND SONS, 21 and 23 South Sixth Street, Philadelphia.
\$72 A WEEK. \$12 a day at home easily made. Cost Outfit Free. Address THOS & CO. Augusta, Maine.
BLAIRSVILLE, PA. Ladies' Seminary. Rev. T. R. Ewing, Principal. A week's own town. Terms and \$5 out. Address H. HALL & CO., Portland, Maine.

ONLY \$50



Beatty's Parlor Organs

A New and Effective Action in a Very Popular Case!

—5 OCTAVES, 22 STOPS, 6 SETS REEDS.

As follows: 2 Sets of 24 Octaves each, regular. 1 Set powerful 16 ft. tone Sub-Bass. 1 Set of French Horn, 1 Set of Voix Celeste. These are all of the celebrated GOLDEN TONGUE ORGANS, whose pure limpid tone is producing such a revolution among Cabinet Organs.

STOP SPECIFICATIONS. (1) Diapason Forte, (2) SUB-BASS, (3) Principal Forte, (4) Dulcet, (5) Diapason, (6) Orchestral Forte, (7) Vox Humana, (8) Piccolo, (9) Violina, (10) Vox Jubilante, (11) Vox Celeste, (12) Eolian, (13) Echo, (14) Grand Organ Knee Stop, (15) Vox Celeste, (16) Coupler Harmonique, (17) Flute Forte, (18) Dulciana, (19) Clarinet, (20) French Horn Solo, (21) Right Knee Stop, (22) Grand Organ Knee Suck. Buy only Organs that contain Octave Coupler and Sub-Bass, they double the power of the instrument. It has one manual, two knee stops, carved, turned and polished handles, two style, beautiful large top as shown in cut; upright rubber cloth bellows, steel springs, metal foot plates, rollers for moving, etc. Height, 72 in.; Depth, 24 in.; Length, 46 in.; Weight, 400 lbs.

NEW STYLE, No. 13,000. THIS ORGAN IS ENTIRELY NEW and NOVEL, and produces charming orchestral effects with great beauty of tone and variety. The Vox Jubilante, Vox Argentina, Flute, French Horn and other Solo effects are grand and effective and cannot be duplicated at anywhere near the money asked by any other manufacturer. The case is an extremely popular style and is solid and rich, and very stylish.

My Price, to introduce, ONLY \$50.00 with Stool, Book & Music.

Warranted 6 Years, sent on Test Trial, Satisfaction Guaranteed. Money Refunded if unsatisfactory. Thousands now in use. **ORDER NOW. Nothing Saved by Correspondence.**

REMIT by Money Order, Express Prepaid, Bank Draft, or Registered Letters. Money refunded and all freight charges paid if not as represented. **VISITORS ARE ALWAYS WELCOME.** Free Coach with polite attendance meets all Trains. **ILLUSTRATED CATALOGUE FREE.**

Address or call upon **DANIEL F. BEATTY, Washington, New Jersey.**

SPRING 1882.

SPRING 1882

CARPETING

JOHN & JAMES DOBSON,
809 & 811 Chestnut Street, Philada.
MANUFACTURER.

We have now for Exhibition and Sale full lines in the different qualities of Wiltons, Moquettes, Velvets, Body Brussels, Tapestry Brussels and Ingrains, comprising the latest designs and colorings, and at prices which cannot fail to be satisfactory to buyers.

NOTE.—We are selling many of last season's patterns at prices less than cost of manufacturing.

For Samples of all kinds of Dry Goods,
send to the House, having the largest Stock and guaranteeing the lowest prices,
STRAWBRIDGE & CLOTHIER,
Eighth and Market Sts. Philadelphia.

BUCKEYE BELL FOUNDRY.
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
VANDUZEN & TIFT, Cincinnati, O.

MENEELY BELL FOUNDRY.
Favorably known to the public since 1838, Church, Chapel, School, Fire Alarm and other bells; also Chimes and Bells.
MENEELY & CO., WEST TOW, N. Y.

CLINTON H. MENEELY BELL CO.,
Successors to Meneely & Kimberly,
BELL FOUNDRY, S. TROY, N. Y.
Manufacture a superior quality of BELL.
Special attention given to CHURCH BELLS.
Catalogue sent free to parties needing bells.

Established 1858.
KEYSTONE Slate and Soapstone Works.
SLATE MANTELS
Of the latest and most beautiful designs, and all other Slate and Soapstone Work on hand or made to order.
JOS. S. MILLER & BROS., Manufacturers
Office and Salesroom: 1310 Ridge Avenue.
Factory: 1211 & 1213 Spring Garden St., Philada.
Send for Illustrated Catalogue and Price-List.

WARNER BROTHERS CORALINE CORSETS.

The great superiority of Coraline over horn or whalebone has induced us to use it in all our leading Corsets.
\$10 REWARD will be paid for any corset in which the Coraline breaks with six months ordinary wear.
Price by mail, W. B. Coralline, \$2.50; Abdominal, \$3.00; Health or Nursing, \$1.50; Coraline or Flexible Hip, \$1.25; Misses, \$1.00.
For sale by leading merchants.
Beware of worthless imitations boned with cord.

WILLIAM STUARD, UNDERTAKER,
660 NORTH TENTH STREET, PHILADELPHIA.
\$5 to \$20 per day at home. Same as worth \$5 free. Address STUARD & CO. Portland, Maine.

When you do your SPRING SHOPPING

If you come in person,

The trains from the different branches of the Pennsylvania Railroad come to the new Broad Street Station, which is within one block of our store; you walk directly through the new City Hall to our Market Street front. If you come by Philadelphia and Reading Railroad, any horse car on Thirteenth Street will bring you directly from the Callowhill Street Depot to our door. If you come through Camden, N. J., any horse car on Market Street, except the red ones, will bring you direct. We have provided new and spacious reading and toilet rooms for the free use of visitors.

If you order by letter,

Departments of goods have been so enlarged and improved that our stock, unquestionably the most comprehensive in the United States, is better than ever. We send without charge, or any obligation to purchase, samples of the new Dress Goods, Silks, etc. We give prices of our entire stock in our new Catalogue for Spring and Summer, which is mailed free to all who send us address on postal card. Hundreds of orders are filled daily, and goods sent by mail and express to every State and Territory, with full privilege of return and refund of money if they do not suit.

John Wanamaker,
PHILADELPHIA.

Chestnut, Market and Thirteenth streets, and City Hall Square.

Dry Goods, Ladies' Gentlemen's and Children's Wear and Housekeeping Appointments.

FASHION DRAPERY

Is the cheapest and most elegant fabric for curtain draperies.
Price 90 cts. a Yard.
62 inches wide; Satin finish both sides; very heavy; soft as down; all mode shades; superb to embroider for table or piano covers.
FOR SALE BY
A. T. Stewart & Co., N. Y.
Arnold, Conant & Co., N. Y.
Lord & Taylor,
John Wanamaker,
Strawbridge & Clothier, Philadelphia.
SEND FOR SAMPLES FREE.

The Henry F. Miller Piano Co.
C. J. HEPPE
PIANOS ORGANS
6th AND
Thompson Sts.
PHILADELPHIA.
Used by all great artists.

GOLD MEDAL, PARIS, 1878.
BAKER'S
Vanilla Chocolate,
Like all our chocolates, is prepared with the greatest care, and consists of a superior quality of cocoa and sugar, flavored with pure vanilla bean. Served as a drink or eaten dry as confectionery, it is a delicious article, and is highly recommended by tourists.
Sold by Grocers everywhere.
W. BAKER & CO.,
Dorchester, Mass.

MAKE HENS LAY.

An English Veterinary Surgeon and Chemist, now traveling in this country, says that most of the Hens and Cattle owners sold here are worthless trash. He says that Sheridan's Condition Powders are absolutely pure and immensely valuable. Nothing on earth will make hens lay like Sheridan's Condition Powders. Dose, one teaspoonful to one pint of food. Sold every where, or sent by mail for eight cents stamp. J. S. JOHNSON & CO., Boston, Mass., formerly Bangor, Me.

THE DINGEE & CONARD CO'S BEAUTIFUL EVER-BLOOMING ROSES

The only establishment making a SPECIAL BUSINESS OF ROSES. 60 LARGE HOUSES FOR ROSES alone. We give AWAY, in Premiums and Extras, more ROSES than most establishments grow. Strong Pot Plants suitable for immediate bloom delivered safely, postpaid to any post-office. 5 splendid varieties, your choice, all labeled, for \$11.12 for 25; 19 for \$3; 23 for \$4; 25 for \$5; 75 for \$15; 100 for \$18. Our NEW GUID E, a complete Treatise on the Rose, 70 pp., elegantly illustrated—free to all.
THE DINGEE & CONARD CO.
Rose Growers,
West Grove, Chester Co., Pa.

PENN MUTUAL
LIFE INSURANCE CO.
No. 921 Chestnut Street, PHILADELPHIA.
ASSETS, \$7,750,000
SURPLUS, 1,050,000
AMUEL O. BUEY, Pres.
PURELY MUTUAL.
Dividends annually. Policies non-forfeiting for their value. Endowment policies issued at life rates. Agents wanted.
Apply to H. H. STEPHENS, Vice-President.

MORGAN & HEADLY,
IMPORTERS OF
DIAMONDS
DIAMONDS,
Mutual Life Insurance Building,
TENTH & CHESTNUT STREETS,
PHILADELPHIA.

50 Fine Mixed Cards, with name printed, 10 on postpaid.
M. L. DORMAN, Bucksville N.

WM. B. WEAVER & CO.
UNDERTAKERS.
No. 554 North Fifth St. Philadelphia.
Wm. B. Weaver, Chas. McCormick, Chas. M. Carpen

Acknowledgments.

BETHANY ORPHANS' HOME, WOMELSDORF, PA.

Received at Bethany Orphans' Home, Womelsdorf, Pa. From Dr J. Deisinger, Heliom, York Co, Penna, \$20.00, "Marion," Berks Co, Pa, 2.00, Dry Land congregation, Rev M A Smith 14.00, Trinity Ref S S, Pottsville, 20 dozen Easter eggs, per H R Snyder, Supt, no estimate, 1st Ref Ch, Reading, Rev Henry Mosser, 35.00, A member of St John's Ref Ch, Allentown, Dr S G Wagner, 5.00, Missionary Society of 1st Ref Ch S S, Phila, scrap-book.

D B ALBRIGHT, Supt.

FOR BUILDING FUND.

From 1st Ref Ch, Reading, Rev Henry Mosser, \$35.00, S S of St John's Ref Ch, Schuylkill Haven, Rev J O Johnson, 25.00, Tinicum charge, Bucks Co, Rev Geo W Roth, 7.90, Zion's Ch, Orwigsburg, Rev Henry Leisse, 17.50, Lizzie May, Harry U, Mary E Leisse, 3.00, Lebanon Mannechor, Lebanon, Pa, 50.00, Ben Soc, Anniversary of 1st Ref church, Reading, Rev Henry Mosser, 27.50, Catechetical class, of 1st Ref church, Reading, Rev Henry Mosser, 24.39, Three congregations of Macungie charge, Rev T N Reber, 70.37.

D B ALBRIGHT, Supt.

Received from C C Wenner and Miss Sallie Wenner, per Rev H St J Rinker, pastor Lovettsville charge, Va, (C G F) 2.00—1.00 each. W D Gross, Supt.

ORPHANS' HOME, BUTLER, PA.

Received from Mrs Bies, Fairview, Pa, 25 cts, Ref S S, Sandusky, O, per Rev M Treiber, 8.40, Pleasant Valley Ref Mission, Fremont county, Iowa, per Rev D P Lefever, 2.25, Mrs Lena Gablons, Fort Wayne, Ind, per Rev C F Kriete, 1.00, Miss Lucy Beiler, Pittsburg, Pa, three pairs socks, no est, The Young Men's and Ladies' Society of St John's German Ref church, Fort Wayne, Indiana, 2 comforts, 1 quilt, 8 sheets, 16 yds of jeans, 12 yds of gingham, 15 yds of dress goods, one lot of muslin, no est, A S S class, Ger Ref church, Fort Wayne, Ind, 1 comfort, no est, Rosalia and Sarah Schaaf, Fort Wayne, Ind, 1 comfort, no est.

T F STAUFFER, Supt.

PHILADELPHIA MARKETS.
Wholesale Prices.

Monday, April 11.

Flour.—We quote the whole range of prices as follows: Super at \$3.75 to \$4.50; winter extras at \$4.75 to \$5.50; Pennsylvania family at \$6.25 to \$6.50, Ohio and Indiana do, at \$6.50 to \$7.25; some fancy brands higher; St. Louis and Southern Illinois do, at \$7 to \$7.50. Rye Flour was quiet and firm at \$5 for pure Pennsylvania.

Wheat.—Sales of 1000 bushels No. 2 red spot in elevator at \$1.44, with \$1.43 bid and \$1.45 asked at the second call for April; 15,000 bushels May at \$1.44; \$1.44, closing at \$1.44; a bid, with \$1.42 bid and \$1.43 asked on call for June.

Corn.—Sales of 1000 bu, steamer in grain depot at \$3.25; 1500 bushels salt mixed and yellow in grain depot at \$3.40 to \$3.45; 500 bushels Delaware yellow track, early at \$3.25; 3000 bushels salt mixed and yellow, track at Richmond, at \$3.40 to \$3.45, Ohio \$3.40 to \$3.45, with \$1.40 bid and \$2.40 asked for ear lots all mixed, spot and in elevator; \$1.40 bid and \$2.40 asked for April; \$2.40 bid and \$1.40 asked at second call for May.

Oats.—Sales of 7000 bushels in lots on a basis at \$1.50 to \$1.55 for rejected and mixed; \$1.55 to \$1.60 for No. 3 white, and \$1.60 to \$1.65 for No. 2 white; closing at bottom prices; 10,000 bushels do. April at \$1.60, with \$1.60 bid and \$1.65 asked for May.

Groceries.—Coffee continued dull at unchanged prices. There was more inquiry for Raw Sugars, and the market closed steadier at 7 1/2 to 7 3/4 for fair to good refining muscovadoes. Refined were in good demand and firm at 10 1/2 for cut loaf and crushed; 10 1/2 for powdered; 10 1/2 for granulated; 9 1/2 for mould A, and 9 1/2 for standard A. Molasses was quiet at 41c for 50-test.

Provisions.—We quote Mess Pork at \$19 to \$19.25; salt shoulders, \$8 to \$8.25; smoked do, \$8.25 to \$8.50; pickled shoulders, \$8 to \$8.25; smoked do, \$8 to \$8.25; pickled bellies, 11 to \$11.50; loose butchers' Lard, 11c; prime steam do, \$11.50; city kettle do, 11 1/2 to \$12. Beef Hams, \$23.50 to \$26; smoked Beef, 17 to \$18; sweet-pickled Hams, 12 1/2 to \$12.50; smoked do, 13 1/2 to \$14; extra India Mess Beef, \$26, f. o. b. city family do, \$15, and packet do, \$13.50 f. o. b. City Tallow dull at 7 1/2 to \$7.50.

Poultry.—Live chickens chiefly at 14 to \$15, fat mixed lots, and 15 to \$15.50 up to 16 1/2 for choice coops, all hens.

Butter.—We quote Penna. creamery extras at \$3 to \$3.40; Western do, do, 31 to \$32; do, good to prime, 29 to \$30; do, imitation, 23 to \$26; Bradford fresh tubs, 29c, selections, 30c; York State tubs, fresh, extras, 28 to \$29; do, good 26 to \$27; Western extras, fresh, nominally, 25c; do, good to prime, 20 to \$24; factory, choice, 23 to \$24; do, good to prime, 18 to \$22; common shipping grades, 7 to \$9; grease, 6 to \$6.50; prints, fancy, 40c; do, firsts, 34 to \$35; do, seconds, 28 to \$30.

Eggs.—Sales of fresh Western in round lots at 17c, up to 17 1/2, in a comparatively small way, and Pennsylvania, New Jersey, and Delaware at 17c, up to 18c.

Cheese.—We quote York State full cream choice fat at 13 1/2; do, fair to prime at 12 to \$13; do, new, 13c; Ohio fat, fine, 12 1/2 to \$12.50; do, fair to prime 11 1/2 to \$12; Pennsylvania creamery half-skims, 7 to \$8; and skims, from 6 to \$6.50, for best, down to 3 1/2 to 4, for inferior.

Petroleum.—The export market was dull and nominal at 7c for refined in barrels and 10 1/2, for do. in cases.

Hay and Straw.—We quote No. 1 Western and York State Hay at \$18 to \$19, fair to good do, \$15 to \$17; inferior, \$12 to \$14. Rye Straw was steady at \$14 to \$15.

Seeds.—Clover was neglected at 6 to \$6.50, for old up to 7 to \$8, for fair to fancy new. Timothy was dull and nominal at \$2.70 to \$2.75 bushel. Flax was scarce and wanted at \$1.40.

Feeds.—Sales of 1 car spring Bran, track, at \$26.25; 2 cars winter do, "running," at \$26; 1 car do, do, spot, track at \$26.90; 1 car do, do, at \$27, and 1 car mixed middlings, track, at \$28.

ROYAL BAKING POWDER
Absolutely Pure.



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kind, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders sold only in cans. Royal Baking Powder Co., New York.

SPRING CLOTHS.

SNODGRASS, MURRAY & CO.,
RETAILERS, IMPORTERS AND JOBBERS OF CLOTH,
MARKET AND NINTH STS.
A special feature of our grand stock of Ladies' Dress Cloths are the new light blue shades for spring suits—price \$1.00 per yard, 54 inch wide.

RIDING HABIT CLOTHS—THERE ARE MANY DIFFERENT kinds of cloths for this purpose. We begin at \$1.25 for 54-inch plain cloths, showing you a range of all shades and colors. Then we have a special bargain in Twilled Cloths, at \$1.50, 54-inch, all colors and very good for the money. English blue and green Bergees are fashionable, as are also Meltons, Tricols, indigo blue dull finished cloths, French flannel cloths, Twills, Diagonals, Granites and Serres, &c.

DRESS CLOTHS.—IN NO STORE IN PHILADELPHIA, or elsewhere, will you find a stock of Dress Cloths that will compare with ours. We have an immense assortment in ranges of all the different makes, comprising almost every color, style and design that is in the market for Ladies', Misses' or Children's Suits. We invite all to make a careful examination of the new spring styles just in. The prices are all the very lowest.

CHILDREN'S SACQUINGS, CHILDREN'S COATS, CHILDREN'S SUITS.—For the little ones we have everything in cloth that is new, pretty and fashionable, including a handsome line of mix d and check cloths for young men's suits, with coat or wrap to match. We have also over one hundred new effects in mixed cloths for suits.

BOYS' PANTALOONS AND SPRING SUITS.—THE TIME is just approaching when almost every little boy and young gent will want a new spring and summer suit. The boys' department is always kept full of new goods, and especially so this season. We have just added to it several job lots of castmores, bought cheap at prices ranging from 50c. to \$1 per yard; in it are also a great many fine goods for dress suits, and the Scotch cloths that are famous for boys, they wear so well.

LINENS FOR BOYS' SUITS AND GENTLEMEN'S PANTALOONS AND VESTS.—We are always on time. Although the weather here is cold, Linens, Marcellins, Vestings, Seersuckers, &c., are all in store. Some wanting a number of suits for children buy them early, and this season is no exception. We are prepared to show the greatest variety of patterns we have ever offered and at the lowest prices. Linens in plain shades for furniture covers, carriage slips, &c.

SNODGRASS, MURRAY & CO.,

Retailers, Importers and Jobbers of Cloth,
MARKET AND NINTH STREETS, PHILADELPHIA.

TEACHERS WANTED!
Of every kind, to all Spring, Summer and fall engagements now coming to hand.

Graduates and Undergraduates of School, Seminary or College of little or no experience, or others desiring to teach, should not fail to address at once, with stamp for application form.

NATIONAL TEACHERS' AGENCY,
Cincinnati, Ohio,
N. B.—Situations in the West and South a specialty. Good pay to local agents and private correspondents.



PLAY SUITS

Made of goods that combine strength with beauty. We leave you to judge how near we have come to your ideas in this respect. Of course we have other suits besides Play Suits, plenty of them, which you must see to fully appreciate. You cannot do better for the Boys and Children than at

A. C. YATES & CO.

623 CHESTNUT STREET.
LARGEST BOYS' CLOTHING HOUSE
IN AMERICA.

BARLOW'S INDIGO BLUE
The Family Wash Blue.
For sale by Grocers.
WILTZBERGER, Prop'r,
233 N. Second Street, Phila'da.

Fine S. S. Cards.

Baskets of Flowers.
Most beautiful original designs of flowers in baskets, and texts. 12 cards, 12 texts, 25 cts.

Words of Joy.
Original water color designs, with carefully selected texts. 12 cards, 12 texts. 25 cts.

Floral Texts, No. 1.
Intended to meet the demand for a nice card at a low price. Six designs. 24 cards, 24 texts. 25 cts.

Floral Texts, No. 2.
A packet that cannot fail to prove satisfactory; with six designs. 36 cards, different texts. 25 cts.

Floral Texts, No. 3.
A packet of cheap Cards, but good ones. 48 cards, and 48 texts. 25 cts.

AMERICAN TRACT SOCIETY.
150 Nassau St., N. Y.; 52 Bromfield St., Boston; 1512 Chestnut St., Philadelphia; 75 State St., Rochester; 153 Wabash Av., Chicago; 757 Market St., San Francisco.

SIX PER CENT.
DEBENTURES
FOR SALE AT PAR.

Secured by the entire Assets, Capital, and Reserve Fund of the Company; and redeemable in 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. Full particulars on application.

The Financial Association of Ontario.
LONDON, CANADA.
JOSEPH H. BAUMBY, President.
EDWARD DE RUDEY, Managing Director.

BILLIARD CLOTHS—UPHOLSTERERS' CLOTHS—FELTS, &c.—8 mont Billiard Cloths in all the different grades and widths at the lowest trade prices to all. Do not be deceived in buying these goods, but see that the word SIMONI is plainly stamped upon the list of the cloths in yellow letters. All qualities of s. d. Green, Blue, Wine, Garnet, Plum, Olive and other shades for furniture covers, lamprequis, desk cloths, &c. Felt, 4 and 54 wide in all the new colors for embroidery. Prices \$4 wide, \$1.25, \$1.50 and \$2.00 per yard; 4-4 goods just half.

OPERA EVENING AND PARTY CLOAKS, FLAIN white and white figured cloths, in a great many different effects; white, interlaced with blue and pink silk, make a handsome garment for lady or child; also a beautiful one of white with blue, figured and other cloths for Children's Cloaks. Prices low.

GENTLEMEN'S EVENING AND DRESS SUITS AND CLOTHES.—Our special feature for Evening Suits and also for Clergymen is the blue black wool-dyed cloths with pantaloons of elastic, in shades of black to MATCH THE COAT AND VEST EXACTLY; we have both dyed simultaneously. Then we have imported fabrics of twills, crepes and granites for Clergymen's Suits.

ARMY AND NAVY OFFICERS' SUITS.—WE IMPORT largely of Blue Cloths for officers' uniforms, and always have on hand a regulation shirt, and guarantee colors to be pure indigo. Samples sent to any of the army posts or naval stations on request being made by mail, giving widths, prices, &c., in detail.

GENTLEMEN'S SPRING TROUSERS.—OUR Assortment in both the American and imported casimere is large and handsome. Gentlemen wanting to see a fine stock of pantaloons goods should pay us a visit.

JORDUROYS AND BEAVERKENS.—BOTH OF THESE we sell largely to the mining and cattle-raising districts, by sample. If you cannot come to us, we will give you our address, and a full line of our goods, with prices attached, will be forthcoming by return mail.

CLOTHS FOR FRIENDS' SUITS.—BROWN, GREEN, CITRON, OLIVE, JONQUIL, GREEN, IRONABLE BROWN, DRAB, Cambridge, Oxford and Plain Cloths of every description. Now in store and open, Simoni Batiste Cloths for Friends' Summer Suits. We have these also in many colors and mixtures.

SNODGRASS, MURRAY & CO.,
MARKET AND NINTH STS.

SUNDAY SCHOOL MUSIC.

Ditson & Co. make a special feature of Sunday School Song Books, and can safely commend the three new ones which they publish this season. Their compilers are practical workers in the Sunday-School, and with previous publications have been extremely successful. The new books are:

THE BEACON LIGHT.

By J. H. TENNEY and E. A. HOFFMAN.
A collection of new hymns and tunes, carefully selected from a large quantity of manuscript, of which four out of every five were rejected, only the very best being retained. Price, 30 cents.

LIGHT AND LIFE.

By R. M. MCINTOSH.
This new book is quite comprehensive, providing in a small space ample material for two years, including a great variety of new hymns, as well as some older ones which are always in request. Price, 35 cents.

BANNER OF VICTORY.

By A. J. ABBEY and M. J. MUNGER.
This is the latest of the three new books, and is sure to meet with good success. It contains all the variety and freshness which could well be desired, including many beautiful pieces especially adapted for prayer and praise meetings. Price, 35 cents.

OLIVER DITSON & CO., Boston.
J. E. DITSON & CO., 1228 Chestnut St., Phila.

AGENTS! AGENTS! AGENTS!
GEN. DODGES' brand new book, just published, entitled THIRTY-THREE YEARS AMONG OUR WILD INDIANS
In the greatest chance ever offered to you. Introduction by GEN. SHERMAN. This Superb Illustrated, First-class and Thrilling work outlines all others 10 to 1, and is the fastest selling book ever published. Agents average 10 to 20 orders a day. 17th thousand in press. First class AGENTS WANTED. Exclusive territories and Extra Terms given. Send for circulars to A. D. WORTHINGTON & CO., Hartford, Conn.

BEST WHEAT

AND GRAZING LANDS ARE FOUND ON
Northern Pacific R.R.
IN MINNESOTA, DAKOTA,
AND MONTANA.
BIG CROP AGAIN IN 1882!
LOW PRICES; LONG TIME; REBATE FOR IMPROVEMENT; REDUCED FARE AND FREIGHT TO SETTLERS.
FOR FULL INFORMATION, ADDRESS
R. M. NEWPORT, GEN. LAND AGT.
MENTION THIS PAPER. ST. PAUL, MINN.

ASK YOUR JEWELER FOR THE

LANCASTER WATCH
Sixteen (16) Grades.
All Quick-Train Railroad Watches.



SHAW, APPLIN & CO.,
Parlor, Church and Lodge Furniture
27 Sudbury Street, Boston, Mass.

SOLAR TIP SHOES

TRADE-MARK
CHILDREN
Usually Wear Three or Four Months Without Mending.
Look for this Trade-Mark, as it is imitated. Made only by

JOHN MUNDELL & CO.,
Philadelphia, Pa.
At retail by John P. Twaddell, 1212 Market Street, Philadelphia, Pa.

SAWMILLS

The Best to be had in the country. For Descriptive Circular and Prices write to THE AULTMAN & TAYLOR CO., Mansfield, Ohio.
\$777 Address P. O. VICKERY, Augusta, Maine.
\$625,000 to loan at 5 per cent, divided, city or country.
D. H. SHOWERS & CO., Fifth and Walnut Streets, Philadelphia, Pa.

15 "A Violet from Mother's Grave," and 48 other popular songs, words and music entire, all for 15 cents. PAT-TEN & CO., 47 Barclay Street, New York.

REMEMBER
THAT YOU
are invited to visit
OAK HALL,
S. E. Cor. 6th & Market Sts.
Philadelphia.
We offer the Best, Largest
and Cheapest stock of
CLOTHING FOR MEN & BOYS
in the United States.
Our original system of
One Price and a Guarantee
gives every buyer perfect
protection.
WANAMAKER & BROWN.

PARTRIDGE & RICHARDSON
17.19 & 21 NORTH 8th St.
PHILADELPHIA
FRINGES, BUTTONS,
ORNAMENTS,
DRESS TRIMMINGS,
LACES, ETC. ETC.



ITALY
1881.
ESPOSIZIONE MUSICALE IN MILANO
Sotto il Patronato di S. M. la Regina,
Palazzo Del R. Conservatorio.
AT THE GREAT ITALIAN MUSICAL EXPOSITION
Now only closed at Milan, was probably the MOST EXTRAORDINARY COLLECTION OF MUSICAL INSTRUMENTS, old and new, ever brought together; fully illustrating the great progress which has been made and present high excellence in the department of manufacture. After exhaustive examinations, tests and comparisons, extending through a period of several months, more than 2000 awards were made of medals and diplomas, in recognition of a degree of super-excellence attained in the various departments of musical art and manufacture. For REED INSTRUMENTS, including Organs and Harmoniums of all descriptions, European and American, THE GRAND SILVER MEDAL, being the only highest award in this department, was conferred upon the
MASON & HAMLIN ORGANS.
Their manufacturers value this extraordinary distinction the more highly because of the importance of the occasion especially as an INTERNATIONAL MUSICAL INDUSTRIAL COMPETITION IN A COUNTRY SO PRE-EMINENTLY MUSICAL. The Mason & Hamlin Organs were honored by special exhibition before the Royal Court by CARLO DUCCI of Rome, and warm commendation from their Majesty the King and Queen.
At the great WORLD'S INDUSTRIAL EXPOSITION for fourteen years these Organs have received the MOST HONORABLE MENTIONS, being the only American Organs which have received such an award.
During the year just closed this Company have introduced new organs of greater value than any similar product since the introduction of the American Organ by them, twenty years since.
They are now received from their factories daily, surpassing in capacity and excellence every other organ ever produced, and certainly worthy to be ranked with the VERY FIRST MUSICAL INSTRUMENTS in the world. They are in cases of a 10 BLADE WALSTE, MARQUANT, ASH, EDWARDS, &c., at net cash prices, \$40, \$330, \$340, \$350, \$450, \$570, \$840 and \$900.
Including, also, the most valuable of the recent improvements, and adapted to all uses, public and private, in plain and elegant cases, are at \$22, \$30, \$37, \$66, \$72, \$84, \$90, \$93, \$109, \$102, \$120, \$130, \$140, \$150, \$160, \$170, \$180, \$190, \$200, \$210, \$220, \$230, \$240, \$250, \$260, \$270, \$280, \$290, \$300, \$310, \$320, \$330, \$340, \$350, \$360, \$370, \$380, \$390, \$400, \$410, \$420, \$430, \$440, \$450, \$460, \$470, \$480, \$490, \$500, \$510, \$520, \$530, \$540, \$550, \$560, \$570, \$580, \$590, \$600, \$610, \$620, \$630, \$640, \$650, \$660, \$670, \$680, \$690, \$700, \$710, \$720, \$730, \$740, \$750, \$760, \$770, \$780, \$790, \$800, \$810, \$820, \$830, \$840, \$850, \$860, \$870, \$880, \$890, \$900, \$910, \$920, \$930, \$940, \$950, \$960, \$970, \$980, \$990, \$1000.
These organs are sold for cash or easy payments, or will be rented until rent pays for an organ.
A NEW ILLUSTRATED CATALOGUE, just issued, fully describing and illustrating the organs, with net prices listed, and circular, will be sent free to any one desiring them. Certainly no one should buy or rent any organ without having seen this circular, which contains much useful information about organs.
MASON & HAMLIN ORGAN AND PIANO CO.,
154 Tremont Street, BOSTON; 46 East 14th Street (Union Sq.), NEW YORK; 149 Wabash Avenue, CHICAGO.

A NEW EDITION OF
LIFE OF JAMES A. GARFIELD. By E. E. BROWN
12mo. Steel. Portrait and illustrations, cloth, \$1.75. Clo. h. gilt, \$2.25.
This latest edition of this popular Life contains the eulogy of Ex-Secretary James G. Blaine and also that of the Hon. George F. Hoar, making it the most desirable life of Garfield offered to the public.
ALSO LATE EDITIONS OF
DANIEL WEBSTER: LIFE AND PUBLIC SERVICES. By JOSEPH BANCROFT, D. D. 1 vol., 12mo., illustrated, \$1.60.
FANBY'S SCRAP BOOK (Former title The Teacher's Helper.) 12mo., illustrated, \$1.00.
AT EVENTIDE By REV. NATHANIEL ADAMS, D. D. This new edition is enlarged by the addition of a Biographical Sketch of the author, by the late Rev. Wm. H. Adams. 1 vol., 12mo., cloth, \$1.25.
THE WORK OF THE HOLY SPIRIT; OR, THE NEW BIRTH. By PROF. AUSTIN PHELPS. Author of "The Still Hour." 1 vol., 12mo., cloth, \$1.25.
DICTIONARY OF THE BIBLE. By WILLIAM SMITH, LL. D. 1 vol., 8vo., Ruby cloth, imitation half binding. Fully illustrated, \$2.50.
FIFTY YEARS WITH THE SABBATH SCHOOLS. REV. ASA BULLARD, A. M. 12mo., cloth, \$1.25.
SHAKESPEARE'S COMPLETE WORKS. The Household edition. Largest type 12mo edition in the market. Illustrated, by colored boards, \$1.
A FAMILY FLIGHT THROUGH FRANCE, GERMANY, NORWAY AND SWITZERLAND. BY REV. E. E. HALE. Sent for parties SUSAN HALE. 1 vol., 8vo., extra cloth, tinted & gcs, \$2.50.
Any of the above sent postpaid on receipt of price by the publishers,
D. LOTHROP & CO.,
32 Franklin Street, Boston.
Elegant! Elevating! Entertaining!
JULIA MCNAIR WRIGHT'S
New Book "PRACTICAL LIFE"
A handsome volume, over 600 pp., discussing Individual Culture, Etiquette, Business, Love, Marriage, etc. Rev. Theo. A. Hay, D. D., says: "I am quite delighted with its admirable style and wholesome suggestions. It ought to be in every house."
The Central Baptist, St. Louis, Mo., says: "It is a thoroughly good and beautiful book."
The Pittsburg Christian Advocate says: "It is a clear type, artistic binding, magnificent full page colored plates. Prices low. Terms liberal. Sales rapid. Agents wanted. Sent for parties SUSAN HALE, 1 vol., 8vo., extra cloth, tinted & gcs, \$2.50. Any of the above sent postpaid on receipt of price by the publishers,
J. C. MCNEURDY & CO., Philadelphia, Pa.
300 Choice Poetical Selections for Autograph Albums, neatly bound: 250 Matte Verses, and 250 popular Songs, all for 15c, post paid. PATTEN & WADE, 45 Barclay St., N. Y.

FARM MORTGAGES
INTEREST 7% GUARANTEED
\$4,000,000 LOANED
Payments Prompt as
at National Bank of Commerce in New York.
These statements confirmed by 312 testimonials by our Patrons during eleven years' business. Information, Forms, and Testimonials furnished on application.
J. B. WATKINS & CO., Lawrence, Kansas.
HENRY DICKINSON, New York Manager, 26 Broadway